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ABSTRACT

This manual is considered to be comprised of interesting resource materials to be used to stimulate teachers, community members, and others concerned with education in order to become more conscious of Japanese Americans and their role in American society. The manual includes a section on history and contemporary concerns of Japanese Americans, suggested instructional activities for grades K-12, an annotated bibliography on teachers and student resources, an annotated bibliography on multi-media resources, and other annotated resource materials concerning Japanese Americans. Among the issues discussed are those concerning the Issei, the Nisei, the mass evacuation of persons of Japanese ancestry, U.S. - Japan relations in international politics, the elderly, redevelopment and urban renewal, legal rights, feminism, inter-marriage, and equal employment opportunities. (Author/AM)

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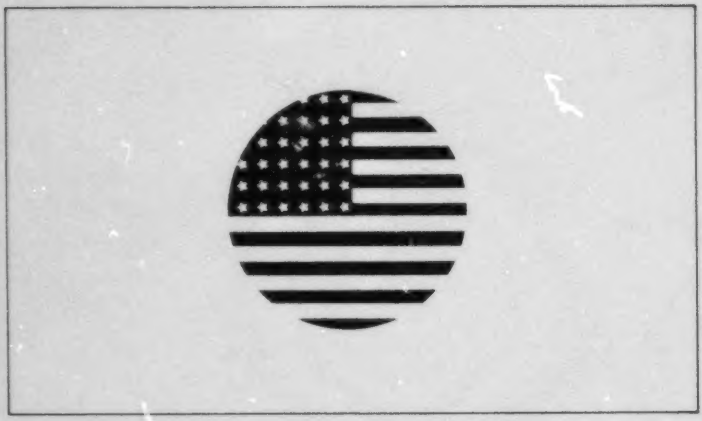

THE EXPERIENCE OF JAPANESE AMERICANS IN THE UNITED STATES:
A Teacher Resource Manual

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THE EXPERIENCE OF JAPANESE AMERICANS IN THE UNITED STATES:

A TEACHER RESOURCE MANUAL

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PREFACE

The Ethnic Heritage Project has developed a teacher resource manual pertaining to the experience of Americans of Japanese ancestry for two major reasons:

1) it has been demonstrated that existing instructional materials and educational programs either do not accurately or adequately include the history, experiences and achievements of Japanese Americans in the United States and/or portray persons of Japanese ancestry in a distorted or stereotypic fashion; and

2) that there is a critical need to begin to incorporate the Japanese American experience in a meaningful context into the total instructional framework of the educational system if we are to give more than lipservice to the concepts of cultural pluralism and multicultural education.

The Ethnic Heritage Project responded by developing a teacher resource manual that hopefully will go beyond the library shelves and into the classroom. The project attempted to create a practical, informative, and interesting resource manual that will stimulate teachers, community members and others concerned with education to become more conscious of Japanese Americans and their role in American society. The manual includes a section on the history and contemporary concerns of Japanese Americans; suggested instructional activities for grades K-12; annotated bibliography (teachers and student resources); annotated Multi-Media Resources; and other Annotated Resource Materials concerning Japanese Americans.

HISTORICAL AND COMTEMPORARY NARRATIVE

The manual's treatment of the historical and contemporary experiences of Japanese Americans is not intended to serve as a definitive nor comprehensive interpretation of Japanese American history. Rather, the project, within limited space, has attempted to provide a balanced portrayal of the history, experiences, aspirations, problems, successes

and failures of Japanese Americans as people. The interpretation may raise questions, heated disagreements or concurrence. Above all, the project would like to have the historical and contemporary narrative serve as a springboard to instill a desire on the part of individuals to become more knowledgeable about Japanese Americans.

SUGGESTED INSTRUCTIONAL ACTIVITIES

The instructional activities section is based upon a conceptual/inquiry, values clarification approach that can be used within an interdisciplinary framework. The goal of the instructional activities section is to provide teachers and others with a conceptual framework that is suitable for use in the total educational program for the social sciences. The instructional activities have been designed to keep in mind the differences in communities, i.e., it can be used in areas where there are large concentrations of Japanese Americans, smaller numbers of Japanese Americans and where there are no Japanese Americans at all. The suggested activities will assist teachers in ways in which they can provide students with a positive, open learning environment by using activities that encourage and respect differences in culture and lifestyles with skills to make independent objective decisions based upon fact.

ANNOTATED BIBLIOGRAPHY, MULTI-MEDIA RESOURCES

The Annotated Bibliography is organized according to topics in Japanese American history and subdivided according to grade level usage; the Annotated Multi-Media Materials are organized according to the type of media with appropriate grade level usage; and the Annotated Listing of Resource Materials is provided to give information about other materials developed by school districts or other organizations concerning Japanese Americans.

In conclusion, it is the hope of the Ethnic Heritage Project that this manual will prove helpful, interesting and above all, practical for adaptation to the instructional program and for use in the classroom.

INTRODUCTION

Was it Voltaire, the French philosopher, who said that "history" was tricks the living play upon the dead? And it must have been Henry Ford who sneered at history as an "bunk"! Others have insisted that those who do not remember the past are "doomed to repeat it." Still others warn us about the "lessons" of Munich and, now, of Vietnam. For many of us, history is a subject to endure; a bore to learn and, too often, a bore to teach. This is unfortunate because there is a great deal we can learn from the past and much that can entertain and sustain us in struggles to understand and participate in the modern, changing world.

This section on Japanese American history will touch briefly on many areas but will concentrate on events, ideas and people as they relate to this specific ethnic group. In so doing, a fresh perspective on U.S. and world history may emerge to challenge us to fuller discussion and understanding.

What, then, of the Japanese American experience – what is it that needs to be explained? The answers will depend upon the point of view of the respondent.

Most journalists, government officials and social scientists will say that it is the success of the Japanese in the U.S. in overcoming severe obstacles. For them, the Japanese American experience is said to be the "Horatio Alger story writ large". More importantly, this myth of a "model minority" is often used as a rebuttal to critics who claim that American society is fundamentally racist. After all, if a group that was excluded, robbed, ghettoized and exiled to concentration camps could succeed, then society is clearly capable of allowing minorities to advance. One lesson said to be gained from such a conclusion is that other ethnic groups must succeed in the same manner – slowly, legally, quietly, and by their own bootstraps. Unfortunately, both the "lesson" and the experience of the Japanese have been misconstrued. The real story is more complex – and more interesting.

As the section on contemporary issues will indicate, there are considerable problems which remain. Nor is this strange. There are close to 600,000 Japanese Americans, and there is considerable diversity within this population. A few are very wealthy, many are modestly secure, some are poor and most never seem to have quite enough. As a people, we boast of our attributes: courage, a sense of humility, innovative energies, loyalty, and compassion. That is, we are American. As a people, we regret some major faults: arrogance, insensitivity, chauvinism, racism, and a willingness to exploit others for our own gains.

THE DUAL LEGACY

Some things do set Japanese Americans apart – we are a small, visible minority group continually associated with Japan, a foreign nation. When war broke out between the U.S. and Japan in 1941, nearly 110,000 person of Japanese ancestry (alien and citizen alike) were forced from their homes on the West Coast and herded off to what were called internment and relocation camps in the interior.

More recently, as Russian and Japanese catches of whales are condemned, Japanese American children are accused of barbarous acts by their classmates. Worst of all, many Japanese Americans seek to prevent possible problems with white America by adopting what appears to be "super-American" postures. Other fall prey to profound pessimism and resort to escape – in the form of drugs, alcohol, fantasy or work.

Have Japanese Americans always been this diverse – what made them leave their homeland generations ago and what values did they bring with them?

ISSEI: THE FIRST JAPANESE IMMIGRANTS

When the Japanese first began entering the U.S. in significant numbers in the last decade of the 19th Century, the U.S. already had joined Western European nations in a rivalry to secure raw materials and markets. China was seen as the biggest prize, but in the day of the sailing ship and coal-burning steamers, all the islands of the Pacific and Japan, too, became critical as way stations and military strongholds. Eventually, in the 1890's Hawaii, Guam and the Philipines became U.S. possessions. This leap across thousands of miles of the Pacific was a logical extension of the long history of European-American conquest of Indian and Mexican territories that had reached the shores of the Pacific by 1850.

In the Spring of 1853, President Millard Fillmore sent Commodore Mathew Perry, leading a squadron of warships, to demand that Japan allow Americans to stop there. Since the 1630's, the feudal elite – ruled over by the Tokugawa clan – had allowed only the Chinese, Dutch and Koreans limited access to Japan through the Island of Deshima in Nagasaki Bay. When the Tokugawa rulers realized they could not repulse Perry's superior fleet, a series of treaties emerged "opening up" Japan to the intense international scene. A metamorphisis took place in the old feudal order as the Tokugawa were removed and the emperor brought to the fore as a symbol of the new nation-state in 1867.

Fundamental changes had been occuring in Japan, but this new political government unleashed even greater energies. The population grew rapidly as economic activity reached new heights in agriculture and industry. For the new Meiji leaders (the Meiji period, named for the Emperor Meiji, lasted from 1868-1911), the major task was to

strengthen the country to avoid domination by the Western powers. They knew quite well that China was being sliced into European "spheres of influence" and that South and Southeast Asia had been colonized. Their motto was **Fukoku kyohei** or "rich country, strong military".

At first, even before the overthrow of the Tokugawa, the samurai of several different clans attempted to repel the Western gunboats but were soundly defeated. As a result, the Meiji leaders embarked on a drive to attain equality with the world's imperial powers. They found that purchasing warships and mortars and rifles was not enough – a modern army and navy were needed and that meant conscripting commoners (which ended the military domination of the samurai class.) But a modern military needed not only weapons from armament factories; it required glass and brick and woolen and leather industries for binoculars, windshields, uniforms, boots and a whole complex economy.

This shift from feudalism to capitalism drew peasants from their lands in search of jobs in the towns and cities. The process of keeping one's roots in a hometown or village and going elsewhere to work was called **dekasegi** – and the men and women were called **dekaseginin**. Most of the Japanese who immigrated to Hawaii and mainland U.S. were doing just that and hence were also called **dekaseginin** by the Japanese.

The political, intellectual and social lives of the Japanese in Meiji times were drastically changed. Perhaps the major point to be made is that the ruling elite pushed these changes primarily to make Japan powerful enough to resist and compete with the West. Thus, in the 1870's universal conscription and land taxes were imposed to increase the national income and armed forces. Shortly thereafter compulsory education was instituted since basic learning helped instill patriotism and improved efficiency – people who could read could be taught to handle new machinery and perform new tasks far more quickly than illiterate peasants. Even a consititution and the Diet were "given" to the people from above – more in order to create greater nationalism than to guarantee rights to the people. State Shinto was tied to the Emperor system and a powerful value system was used to indoctrinate the people, although as we shall see, many rebelled against this totalitarian movement.

During this period, Japanese were sent abroad to learn the secrets of Western power: the British navy and factories, the German army and constitution, French and American education systems. Other ideas poured in – "Social Darwinism" which justified the rule of the strong over the weak, "Manifest Destiny" which provided Christian sanction to imperialism and colonialism, and Socialism and Anarchism which arose to challenge the exploitation in capitalism. All these currents of

thought flowed through Japan of the late 19th Century and many, in one form or another, were important elements of the culture brought over by the **Issei** – the first generation Japanese immigrants. These immigrants were far more broadly knowledgeable than is usually assumed and they were heirs to a dynamically changing traditional culture in full encounter with the expansion of the Western powers.

"After the war, prices in Japan increased, and I could hardly make a living from my small income. I prayed to God, asking what I should do. Then I heard a voice saying, 'Go to America'."

Ito, Kazuo. **Issei**
(Reprinted with permission of the author)

Vessel carrying the first Japanese ambassadors to the United States, February 1860.

These **Issei** (their children, the second generation are known as **Nisei;** the third generation are **Sansei**; fourth, **Yonsei**) were overwhelmingly young men who intended to work for several years, accumulate savings and return in triumph to their native villages. Most came to Hawaii (after 1898, a territory of the U.S.) to work on the plantations or to the mainland U.S. as houseboy-schoolboys, miners, railroad workers, fishermen, farmers and migrant agricultural laborers. There had been shipwrecked Japanese sailors in earlier centuries, to be sure, and there is archaeological evidence linking prehistoric Japan and North American cultures, but the important wave of immigration began in the 1890's.

Somewhat earlier, in 1868, just after the Tokugawa were overthrown, a group of Japanese led by a Dutchman named Schnell attempted to establish a colony in Gold Hill, Eldorado County, California. Their 50,000 mulberry trees did not survive, however, and dreams of creating a silk industry evaporated. What survives is a memorial to one of the young nursemaids – Okei – and the descendents of Masumizu Kuniosuke who married a Black woman. The Wakamatsu Tea and Silk Farm Colony did not flourish into a permanent Japanese community. Similarly, the efforts of Nakahama Manjiro and John Mung to establish permanent settlements failed in the East Coast.

"All the dreams of youth
Shipped in emigration boats
To reach this far shore."

"Illusion and I
Travelled over the ocean
Hunting money trees.

Looking and looking . . .
Even in America
What? No money trees?"

Kijo
Ito, Kazuo. **Issei**
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In the U.S. the demand for labor increased, especially as the railroads expanded and as the unique pattern of California agriculture was developed. The railroads slowed and mines gave out before the Chinese were excluded – the first group to be refused admittance to the U.S. solely on the basis of race – in 1882. But the citrus and other fruit and vegetable crops required large numbers of workers for short periods of time. At planting and harvesting times, migratory laborers moved from valley to valley, from crop to crop – harvesting crops of asparagus in early spring, working in salmon canneries in Alaska until the end of summer and then harvesting grapes in the Central California valleys.

Issei contributions to the tuna fishing industry were many, among them: pole fishing instead of nets, refrigerated boats for long voyages, and large scale tuna boats.

"America . . . once
A dream of hope and longing
Now a life of tears.
From laughter to tears
And then again to laughter
Countless memories
Of joys and sorrows once felt
How could decades fly so fast!"

Ito, Kazuo. **Issei**
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The men were organized into labor gangs by Japanese contractors who negotiated with white employers for a lump sum determined by: the number of men times the number of days times the daily wage. The labor contractors often became enormously wealthy charging the men a percentage of their wages for room and board, sometimes, for handling mail and remitting savings to families in Japan. Since some labor gangs numbered in the thousands, it is easy to imagine the possibilities, both legitimate and illegitimate. The work was back-breaking and dangerous, and social amenities were few – thus the illegitimate activities assumed great importance.

immigrant railroad workers in 1884

ANTI-JAPANESE CAMPAIGN: POLITICAL, ECONOMIC, AND SOCIAL FORCES

"The Japanese are starting the same tide of immigration which we thought we had checked twenty years ago . . . The Chinese and Japanese are not **bona fide** citizens. They are not the stuff of which American citizens can be made . . . Personally we have nothing against Japanese, but as they will not assimilate with us and their social life is so different from ours, let them keep at a respectful distance."

James D. Phelan, Mayor of San Francisco 1900
Daniels, Roger. **The Politics of Prejudice**
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By the turn of the century anti-Japanese racism had reached organized levels. Earlier, individual attacks including physical assaults and mob action had been aimed at the **Issei** but the 20th Century produced new and more dangerous forms. Prejudice – unreasoned biases against certain groups – had always existed. Indeed, the entire range of American views of Asian peoples were marked by prejudice; these views ranged from outright hostility and condemnation to the more subtle condescension of the Christian missionaries who saw them as heathens to be enlightened and saved.

"The menace of an Asiatic influx is 100 times greater than the menace of the black race, and God knows that is bad enough."

C.O. Young, Special Representative, AFL
Daniels, Roger. **The Politics of Prejudice**
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". . . the earth is occupied by the white people and the red people . . . If the red people would prosper, they must follow the mode of life which has made the white people so strong; and that it is only right that the white people should show the red people what to do and how to live right . . ."

President Theodore Roosevelt
Daniels, Roger. **The Politics of Prejudice**
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AFTERMATH OF THE RUSSO JAPANESE WAR: THE GENTLEMEN'S AGREEMENT

As early as 1893, the San Francisco School Board voted to segregate Japanese children in the public school system. The Japanese Consul, Chinda, vigorously protested the measure and it was eventually rescinded. The next such attempt in 1906 helped spark a major international crisis between the U.S. and Japan. In the background was the

critical fact of Japan's rise as a military power – victory over China (1894-95), participation in the expedition to smash the Boxer Rebellion in China (1900) and, especially, the defeat of Russia in 1905 which startled Western observers.

"Japan is now a world power and is already clutching for control of the Pacific and this will ultimately bring her into conflict with the U.S. . . ."

James D. Phelan, November, 1907
Daniels, Roger. **The Politics of Prejudice**
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A campaign poster for James Phelan, Mayor of San Francisco, reflecting the wide-spread anti-Japanese sentiment prevalent in the 1900's.

The Russo-Japanese War was a major turning point in modern world history – the first time a white, European nation had been defeated by a nation of color. The implications reverberated throughout the world: Sun Yat-sen, Chinese revolutionary, heard Arabs in the Middle East discussing it and Native Americans recall their parents wondering about it on reservations. What had seemed an inevitable tide of European-American colonialism and imperialism had been stopped – and in racial terms alone that was stupendous proof that whites were not invincible.

"Less than a year ago (an) Asiatic power (was) in control of the Pacific, completely prepared for war, (and) challenged American institutions. It was the first time in history that an Anglo-Saxon race was compelled to surrender the right of self-government to the dictation of a foreign power. (If we do not build up our Navy) the Japanese Navy will again secure control of the Pacific Ocean and the high seas will be controlled by a yellow race instead of by white men."

Richmond Pearson Hobson (Retired Navy Offcer and U.S. Congressman from Alabama) 1908

Daniels, Roger. **The Politics of Prejudice** (Copyright © 1962 by The Regents of the University of California; reprinted by permission of the University of California Press.)

The Japanese in the U.S. as well as in Japan were, generally, pleased and proud of these accomplishments. Their magazines and newspapers published accounts for eager subscribers who had felt so victimized and frustrated by the arrogant treatment they had been receiving. Not all Japanese responded in the same manner, to be sure, since pacifist and anti-militarist sentiments were deeply rooted as well. Socialist and revolutionary groups of Japanese organized in California and wrote to urge comrades in Japan to resist the militarism there. In fact, there were immigrants who had left Japan deliberately to avoid the draft because of opposition to their government's actions.

Even before the Russo-Japanese War, men like Katayama Sen were speaking to Japanese immigrants in Seattle, Washington; San Francisco, California; Los Angeles, California; Pasadena, California; Houston, Texas; Chicago, Illinois; and Milwaukee, Wisconsin, to urge support for the anti-war position and solidarity with the Russian workers. Katayama, who had been an early (1890's) labor organizer in Japan, went on to help found the Communist Party U.S.A. and was given an international hero's burial in the Kremlin. Others, like Kotoku Shusui, engaged in informational and propaganda work from the San Francisco-Berkeley area in California while still others helped organize political ad labor groups up and down the Pacific Coast.

In spite of these pro-labor activities, however, most of the American union and progressive leaders fell prey to racist sentiments. Samuel Gompers of the American Federation of Labor had campaigned for the 1882 Chinese Exclusion Act and now turned his vitriol upon Katayama (and other Japanese) as that

> presumptous 'Jap' with a leprous mouth whose utterances show this mongrel's perverseness, ignorance and maliciousness . . . Perhaps this Japanese socialist may be perturbed by the fact that the American workman, organized and unorganized, have discovered that the Japanese in the United States are as baneful to the interests of American labor and **American civilization** (emphasis added) as are the Chinese."

Of course it took more than labor fears of employment competition that led to racism. The politicians, big businessmen, jounalists and intellectuals were more than eager to heap abuse upon these immigrants. Several areas became important but among these the economic and legal-constitutional were most striking.

By 1900, pressures from Washington D.C. had succeeded in convincing the Japanese government that it should not issue passports to laborers—the **dekaseginin.**

The official aftermath of the 1906 San Francisco school segregation incident was the Gentlemen's Agreement signed by the U.S. and Japan in which Japan formally agreed to the earlier provision halting immigration of Japanese laborers from Japan or Hawaii. In the 1924 general action to limit immigration according to national origin, the Japanese were totally excluded. Part of the rising tide of anti-Japanese pressure came from white supremacist fears that the West would be inundated by hordes of the "yellow peril". Their propaganda often focused on the increasing number of women arriving as brides and soon bearing children in the U.S.

Issei and **Nisei** children who were affected by the San Francisco School Board segregated school policy, 1906.

"The Japanese are less assimilable and more dangerous as residents in this country than any other of the people ineligible under our laws. . . With great pride of race, they have no idea of assimilating in the sense of amalgamation. They do not come here with any desire or any intent to lose their racial or national identity . . .They never cease being Japanese . . .In pursuit of their intent to colonize this country with that race, they seek to secure land to found large families. . . They have greater ambition than the other yellow or brown races ineligible to citizenship, and with the same low standards of living, hours of labor, use of women and child labor, they naturally make dangerous competitors in an economic way. . ."

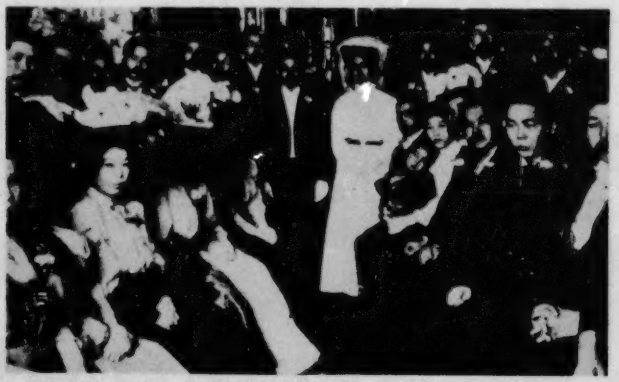
Valentine Stuart McClatchy
(Retired newspaper publisher. Former Director of the Associated Press (AP) and Representatve of the Japanese Exclusion League of California) 1922-23

TOTAL IMMIGRATION TO THE UNITED STATES		TOTAL JAPANESE IMMIGRATION	
1891 – 1900	3,688,000	1891 – 1900	27,440
1901 – 1910	8,795,000	1901 – 1910	132,706
1911 – 1920	5,736,000	1911 – 1920	87,576
1921 – 1930	4,107,000	1921 – 1924 (1930)	39,237
1931 – 1940	528,000	1931 – 1940	–0–
1941 – 1950	1,035,000	1941 – 1950	–0–
1951 – 1960	2,515,000	1951 – 1960	46,250

THE FUROR OVER THE "PICTURE BRIDE" SYSTEM

The "picture bride" system or **shashin kekkon** is more properly translated as the arranged marriage system. Not unlike most immigrant groups, family-arranged marriages were commonly practiced by Japanese immigrants. Photos were exchanged between marriage partners from across the Pacific and often, although not always, the bride and groom first met each other as she disembarked in San Francisco. Since marriages were concerns of both families as well as the individuals, someone respected by all usually arranged the rituals and ceremonies and helped the young couple. Since the Gentlemen's Agreement allowed spouses to enter the U.S. and since the marriage was legalized when the bride's name was entered into her husband's family register (**koseki**), she was entitled to "rejoin" her husband as an immigrant.

Racist oppostion insisted these women became laborers – often working by their husbands' sides in the fields – and, in fact, many women did help in this way. Agitation also centered on the high birth rate – and it was claimed that the **Issei** women were "breeding like rats." Of course, the birth rate was higher than the average because almost the entire female **Issei** population was comprised of young brides.



Japanese "picture brides" and their husbands, 1910.

"The backbone of western civilization is racialy Nordic, the Alpines and Mediterraneans being effective precisely to the extent to which they have been Nordicized and vitalized. If this great race, with its capacity for leadership and fighting, should ultimately pass, with it would pass what we call civilization. . ."

Madison Grant, 1918 (Author, **The Passing of the Great Race**)

Daniels, Roger. **The Politics of Prejudice** (Copyright © 1962 by The Regents of the University of California; reprinted by permission of the University of California Press.)

These immigration restrictions were not merely inconveniences to people who sought economic or political or religious refuge in the U.S. or to their families waiting for them. They were part of a generalized attitude insisting that the U.S. **was and ought to be** racially defined – that whites and Europeans from Northwestern Europe at that, should set the basic pattern of life. It was not until 1943 that Chinese were allowed a token annual quota of 103 and that was largely to counter Japan's arguments that WWII was a struggle between white and yellow races.

The Japanese had to wait another decade for their quota and more than another decade, until 1965, before less restrictive immigration reforms were instituted, with major efforts organized by the Japanese American Citizens League.

Barring Japanese from the U.S. was one way of dealing with the issue – barring **Issei** from rights to naturalization was another. Until 1870, only those "free, white and twenty-one" were able to become American citizens. In that year, Americans of African nativity had gained that right. Surprisingly, it was not until the 1920's that American Indians were included.

"FIVE POINT PROGRAM
OF THE
EXCLUSION LEAGUE

1. Cancellation of the Gentlemen's Agreement
2. Exclusion of Picture Brides
3. Rigorous exclusion of Japanese as immigrants
4. Confirmation of the policy that Asiatics shall be forever barred from American citizenship
5. Amendment of the Federal Constitution providing that no child born in the U.S. shall be given the rights of an American citizen unless both parents are of a race eligible for citizenship."

Daniels, Roger. **The Politics of Prejudice**
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As "aliens ineligible for citizenship," Japanese were subjected to numerous acts of legal discrimination. The laws were contested by **Issei** to be sure, but the U.S. Supreme Court ruled, in 1922, that they were constitutional. Thus, all legislation using that legal doubletalk – "aliens ineligible for citizenship" – was considered constitutional even though the victims were clearly identified by race – the Japanese immigrants.

"The rights, privileges, and duties of aliens differ widely from those of citizens, and those of alien declarants differ substantially from those of nondeclarants. The inclusion of good faith declarants in the same class with citizens does not unjustly discriminate against eligible aliens who have failed to declare their intention . . . **Two classes of aliens inevitably result from the naturalization laws – those who may and those who may not become citizens.**

Terrence v. Thompson, 1922
U.S. Supreme Court 263 U.S. 197, 44 S.CT. 15
68 L. Ed. 255 votes – 2

Campaign sign advocating passage of the Alien Land Law in California.

CALIFORNIA ALIEN LAND LAW

The most devasting piece of legislation in that category aimed at the **Issei** was the Webb Act, passed by the California legislature – effective in 1913. That act prohibited "aliens ineligible for citizenship" from purchasing land or leasing for longer than three years. It was designed to keep **Issei** labor but to prevent them from becoming landowners and settling here in the U.S. Land was critical but not the only means of earning a livelihood. **Issei** worked as shoemakers, bath house proprietors, laundry owners, restaurant owners, tailors/dressmakers, barbers, labor contractors and confectionary shop merchants. **Issei** helpled fashion a thriving fishing industry on the West Coast from ports in Monterey, California; San Pedro (Terminal Island), California; and San Diego, California.

In the 1920's and 1930's, bills to prohibit "aliens ineligible for citizenship" from owning commercial fishing boats were regularly introduced. The fishermen spent untold thousands of dollars to lobby against these bills and, probably, paid what mounted to extortion to legislators to keep them from being enacted. Later, during WWII, California did pass such a law although it, like the Alien Land Law, was declared unconstitutional in the 1950's. (See **Takahashi v. Fish and Game Commission** [334 U.S. 410, 1948] and **Oyama v. California** [332 U.S. 633, 1948].)

Anti-miscegenation laws also aimed at preventing the formation of Japanese American communities – since immigration was blocked, natural reproduction (even of "mixed bloods") was the only means of perpetuation other than the limited number of illegal aliens jumping ship or risking their lives in crossing the Canadian and Mexican borders. In a general sense, then, and in spite of some white Americans who courageously supported Japanese rights, American society saw the **Issei** as an exploitable labor force – but as a threat whenever the bounds of that role were "overstepped."

CULTURAL ROOTS: A SOURCE OF STRENGTH

"In every gray hair
In every wrinkled feature
Issei in America
Confide dark, secret hardships
And pains of days gone by.

"Proud to have black hair
The coming generation
Wear this crown of sable strength!"

Ito, Kazuo, **Issei**
(Reprinted with permission of the author)

It is interesting to note that when contemporary writers and social scientists speak of the Japanese American experience, they tend to focus on cultural values which sustained the **Issei** through difficult times.

In resisting racism against overwhelming power, virtues clustered around concepts like **enryo** (restraint) and **gaman** or **shinbo** (perseverance in adversity) or shikata ga nai **(fatalism or resignation in the face of the inevitable.)**

These terms are difficult to translate properly but it is important to discuss these values without adding to the stereotyped views which exist. Early stereotypes depicted Japanese as a savage, vicious, "Yellow peril" – sometimes with a measure of repect for (and fear of) Japanese courage and stamina. In later year, that stereotype was replaced with an image of sly, treacherous, patient and fatalistic people. **Enryo** and **shikata ga nai** have been depicted, in more recent times, as cultural values central to the **Issei** and **Nisei** to help explain the generally reserved Japanese American community. It may be fair to say that they are important values – indeed, more humility and less arrogance could be used by the rest of American society. What is important here is to understand that having a proper sense of restraint and wisdom in acknowledging the inevitable did not mean the **Issei** were a passive group. Their immidiate heritage included the dynamics of cultures in conflict (West vs. Japan) as well as a tenacious and vigorous tradition of revolts in Japan at the village and town levels. In designing a strategy

to survive in a hostile society, the **Issei** did emphasize the virtue of restraint given their lack of numbers and power. Loyalty and responsibility to the group – other Japanese – were expressed in terms like **on**, **gimu** and **giri** which define the unwritten social or moral contract binding the immigrants together and affording them a measure of security. The social structure they had left, and which they partially recreated was based on traditional lines of dependence along hierarchical lines–that is, people worked more smoothly when it was clear which ones ranked above or below the accepted the obligations on all involved.

The sense of shame was used as a sanction against behavior detrimental to the group–thus wayward children were admonished that their actions were **hazukashii** (embarrasing) and would incur **haji** (shame) in the eyes of others. This is the aspect of Japanese culture so oversimplified and ridiculed in the patronizing translation "to lose face." To understand these forces, it is important to remember the difficulties faced by these men and women.

An **Issei** merchant with his picture bride who assisted him in his business, 1910.

THE EVOLUTION OF JAPANESE COMMUNITIES

Like other immigrant groups, the Japanese chose to build a place for themselves and their children. Some were Christians, dedicated to the "Americanizing" influences of the Church as well as the theology of compassion. A number had been converted while in Japan, while many more were introduced to the Church as a result of social service activities such as English language lessons and child care facilities. In fact, Christian Japanese congregations were begun in the U.S. about a decade before Buddhist priests were sent from Japan at the turn of the century. There were (and, to a lesser extent, still remain) important differences between Christian and Buddhist segments of Japanese communities.

In general, it may be said that Buddhists retain closer ties with more facets of Japanese culture. There is a tendency to equate Americanization with the adoption of Christianity and this breach of religious tolerance has created difficulties. One recent example was the 19[illegible] protest generated over the appointment of a Buddhist priest to the ceremonial task of ministering to the California State Senate.

The **Issei** early established their own publication to inform their community and others and to create their own "literature." A mimeographed papaer, **Shinonome** (Dawn), was published in 1886 in San Francisco, California but was short-lived. Many others followed – in Hawaii and the Pacific Coast cities as well as in Utah and Colorado where smaller communities existed. Ethnic newspapers continue to publish -- usually in Japanese and English sections to serve a larger community. Since most of the **Nisei** and **Sansei** do not read Japanese, the recent immigrants are replacing the **Issei** readers.

The most important organizations were the Japanese Associations which provided basic political directions to the various communities. At times, they acted in cooperation with the Japanese Government as semi-official bodies, looking after the interest of Japanese subjects, but sometimes found that their interests conflicted with those of the ruling parties in Tokyo.

To the Japanese government, the Japanese in America were primarily important as one of many factors in the complex relationship between nations. Not surprisingly, therefore, the **Issei** sometimes felt themselves isolated from meaningful official protection from either Japan or the U.S.

There were other organizations such as those based on regional origins in Japan. Prefectural (ken – similar to states as geographical and political units) links were important and these **kenjinkai** provided basic social and economic contacts for the immigrants. In some cases where there were numerous Japanese from one prefecture – as, for example, those from Hiroshima in Hawaii or from Wakayama on Terminal Island in Los Angeles, California; there were county or even village associations. These organizations also spawned other special interest groups such as the **tanomoshi** or rotating credit association from which members could, by lot or in turn, receive enough capital to help start a business or get through a financial crisis.

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THE NISEI: THE SECOND GENERATION

For the **Issei**, the education and socialization of the **Nisei** was a major challenge in a land which did not welcome them and which, conceivably, could force all "back" to Japan.

"I think that my father feared that he was going to lose his children to the ways of this country and he tried to hold us down as much as he could . . . He never made an attempt to understand us and he discounted the Americanization influences that we were undergoing at school. He was so confident that we would listen to all of his teachings above everything else, but it didn't work out that way."

Male Nisei, from **The Salvage**
(Copyright © 1962 by The Regents of the University of California; reprinted by permission of the University of California Press.)

Such an eventuality necessitated an upbringing which included the language and culture of Japan and so many **Nisei** were sent, sometimes unwillingly, to Japanese language schools after their "regular" schools and on Saturdays. These schools became an additional target of those Americans who saw "Americanization" as synonymous with eradication of any non-Anglo heritage. The issue became a heated one, argued among the **Issei** themselves, and eventually reached the U.S. Supreme Court where the cause espoused by the crusading editor of a Japanese language paper in Hawaii, Makino Kinzaburo, was won and secured the existence of these schools.

"Because of the Japanese school, I began to hate all of the strict things that they had in Japan and I didn't think I would ever like to live there if I had to follow all the things our teachers taught us. We had to bow to the teachers no matter where we met and speak first so."

Male Nisei agricultural student, from **The Salvage**
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Inevitably, however, the **Nisei** themselves were caught in tremendous pressures to conform to a white dominated society. One editorial comment in **The Rafu Shimpo** (Los Angeles bilingual daily) of Janary 24, 1932 deplored this wholesale rejection of the heritage:

"We need to renew our faith in our Japanese ancestry . . . Many Americans are surprised at the Americanization of the Japanese young people. They have hopes for us to do much that is far above that which many of them have accomplished because they feel that we have the advantages of the two cultures. How pessimistic is our attitude in comparison to theirs? We take the combination of cultures as injurious to our progress. We try to rub out whatever there is of the Japanese in us instead of fostering its development and on top of that we take on indiscriminately that which our western environment offers. Too often it is that which the god of fashion flings to us, such as smoking for women . . . Is it our wish to be mediocre or to try to get below that?"

Of course the writer of that editorial neglected the fact the those "more optimistic" Americans were few and far between or that it was an economic reality. Like in other immigrant groups, it was often regarded that efforts devoted to Japanese culture might be injurious to material progress. But perhaps there is a price the **Nisei** paid which has not yet been calculated. This is a generation currently in their 50's and 60's on the threshold of retirement and old age – conditions not generoulsy treated in modern America and the lack of Japanese cultural underpinnings due to pressures to conform may become an additional source of social and psychological problems for the **Nisei**.

Not all **Nisei** were indiscriminate "Americanizers." Some were sent to Japan to receive a Japanese education and these **Kibei** (literally, those who "returned to America") often found themselves rejected as too "Japanesey" by their **Nisei** peers. The **Kibei** experience has not been explored fully in spite of its importance. It may be that these young people, returning to the U.S. in the 1930's, were ostracized as unsubtle reminders of the heritage **Nisei** were so anxious to discard.

In many cases **Kibei** had received an ultra-nationalist education in Japan of the late 1920's and early 1930's when fascism was on the rise, but there were others who, like Karl Yoneda and James Oda, returned to join the Communist Party in opposition. Leftist causes were generally unpopular among the Japanese – **Issei** as well as **Nisei** – partly because both Japan and the U.S. were becoming increasingly repressive toward progressive movements. Even the **Nisei** found cause to justify, if not celebrate, Japanese military successes in the 1930's.

By the 1920's, older **Nisei** began to assert their ability to provide leadership and decided to form their own civic organization. The earliest such groups were called the American Loyalty League – forerunner of the current national organization, the Japanese American Citizens League (JACL) established in 1930. Since discrimination was blatant and rampant in that period, the Japanese American Citizens League worked to protect the rights of **Issei** in regard to the Alien Land Law and to seek naturalization rights and thereby secure citizenship for the **Issei**. The Japanese American Citizens League moved in two directions simultaneously: to convince white society that the **Nisei** were acceptable (hence emphasis on "loyalty" and "citizen" in speeches and titles) and to educate themselves and other **Nisei** about their rights and "self-improvement."

"I am proud that I am an American citizen of Japanese ancesty, for my very background makes me appreciate more fully the wonderful advantages of this Nation. I believe in her institutions, ideals and traditions; I glory in her heritage; I boast of her history; I trust in her future. She has granted me liberties and opportunities such as no individual enjoys in this world today. She has given me an education befitting kings. She has entrusted me with the responsibilities of the franchise. She has permitted me to build a home, to earn a livelihood to worship, think, speak and act as I please--as a free man equal to every other man.

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Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way – above board, in the open, through courts of law, by education, by proving myself to be worthy of equal treatment and consideration. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the basis of action and achievement, and not on the basis of physical characteristics.

Because I believe in America, and I trust she believes in me, and because I have received innumerable benefits from her, I pledge myself to do honor to her at all times and all places; to support her constitution; to obey her laws; to respect her flag; to defend her against all enemies, foreign and domestic; to actively assume my duties and obligations as a citizen, cheerfully and without any reservations whatsoever, in the hope that I may become a better American in a greater America."

THE MASS EVACUATION OF PERSONS OF JAPANESE ANCESTRY

"Things like being a loyal American and all that stuff never affected me before the war. I just took it for granted that I came from a Japanese home but I thought I was American enough because of my school contacts. I didn't know anything about politics and I was always proud of living in the best country in the world even though my folks stressed Japan once in a while. I just took it for granted that certain parts of me were Japanese and the rest American. . ."

Nisei student, **The Salvage**
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After issuance of Executive Order 9066, Japanese and Japanese Americans had little choice but to hurriedly pack their most needed possessions and prepare to be evacuated, 1942.

There are shelves full of books, articles and reports on the concentration camp experience – it is undoubtedly the most extensively written about period in Japanese American history. To that extent as well as for other reasons, it is most difficult to recapture in limited space and time. Even the basic facts are extremely involved. On December 7, 1941 the FBI began to take into custody those **Issei** community leaders it had had under surveillance for some months as potentially dangerous. Included were business leaders, Japanese language teachers, instructors of martial arts such as judo and kendo (Japanese fencing), Buddhist priests, ex-Japanese Army veterans (including some in their 70's who had fought in the 1894-95 Sino-Japanese War) and fishermen on Terminal Island, Los Angeles, California, who were suspect because their pioneering efforts in tuna fishing necessitated extensive coastal maps and short wave radio; sophisticated equipment was crucial to the industry. Fishing fleets ranged from northern California to waters south of Mexico in order to supply the canneries for exclusively commercial reasons.

Two of the many scenes during the evacuation in February of 1942.

These **Issei** and a few **Nisei** like Togo Tanaka, then a recent UCLA granduate, who worked as English language editor of the Los Angeles **Rafu Shimpo**, were detained for periods ranging from days to months before their families were informed and before interrogation and hearings were held. Interestingly, a handful of these men, mostly aliens ineligible for citizenship, were provided individual hearings to try to "prove" their innocence. Later, the rest of the 110,000 Japanese – two

thirds American-born **Nisei** – were evacuated en masse with no hearings of any kind. The first group of **Issei** arrested were sent to what were termed "internment" camps in places like Missoula, Montana; Lordsburg, New Mexico; Santa Fe, New Mexico; Livingston, Louisiana; and Crystal City, Texas where their families sometimes joined them.

On February 19, 1942, President Roosevelt signed Executive Order 9066 which authorized the Secretary of War to designate certain military areas and exclude any and all persons of Japanese ancestry (alien and non-alien alike) from them. Then the military, politicians like Mayor Bowron in Los Angeles and California Attorney General Earl Warren and columnists like Walter Lippman were urging the evacuation – citing as proof of the great danger, the fact that not a single case of sabotage or espionage had been uncovered. The Japanese in America were, presumably, so tightly organized and disciplined that they were merely awaiting the proper time to unleash their treachery. With few exceptions, an entire nation of people succumbed to racist stereotypes of this "yellow peril" and determined that democratic principles need not apply to the Japanese Americans.

The gates and guard towers of the camps were an ominous sight to the displaced families.

Consequently, aliens and citizens of Japanese ancestry were sent to 10 "relocation" centers in areas which were invariably subject to extremes in weather. From spring, 1942 into the autumn of that year, Japanese Americans were sent to "assembly centers," hastily contructed barracks on race tracks like Santa Anita, California or Tanforan, California or state fair grounds, and then to the concentration camps in the interior.

"Herd 'em up, pack 'em off and give them the inside room of the badlands. Let 'em be pinched, hurt, hungry and dead up against it."

Henry McLemore, S.F. Examiner, January 1942
Daniels, Roger, **The Politics of Prejudice**
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Before being sent to the main camps, families were moved to temporary assembly centers at fairgrounds and race tracks in California.

Among non-Japanese today, the general reaction to the camps ranges from guilt to defensive support using arguments of military necessity or protection for the Japanese. It was clear, to the military at least, that any Japanese capability of landing an invasion force on the Pacific Coast had vanished with the June, 1942 midway engagement that destroyed the Japanese Navy's attack capacity. Even in the immediate aftermath of Pearl Harbor, J. Edgar Hoover insisted that his FBI preparations made mass evacuation unnecessary.

For a month or so even newspapers called for reasonable treatment of the Japanese Americans. And of course the Hawaiian Japanese Americans in Hawaii, 2,000 miles closer to Japan and comprising one third of the population, were never evacuated although individual community, religious and business leaders were assembled and shipped to the mainland camps. Authorities in Hawaii feared the economic and strategic disruption of a general evacuation and turned, instead, to the imposition of martial law over the entire Territory. Pressures on the mainland were more intense and irrational.

Personal reactions to the evacuation of approximately 110,000 Japanese **Issei** and **Nisei** from West Coast homes to hastily constructed camps are revealing. Even three decades after the fact, both Japanese – and non-Japanese Americans insist that the 1942 actions formed an historical watershed in the history of Japanese in the U.S. but disagree, sometimes violently, as to the proper interpretation of that period.

"I thought that the **Nisei** had no chance anyway they turned. Japan really don't want us and this country don't want us either. I don't give a damn who wins the war just so they don't bother me. But we are getting the raw deal . . . As long as I look like a 'Jap' they make me act like one. Even if I want to be a good American, they think I'm supposed to act like a 'Jap' and they don't want to give me a chance. They think I am inferior."

Nisei errand boy, 1942, from **The Salvage**
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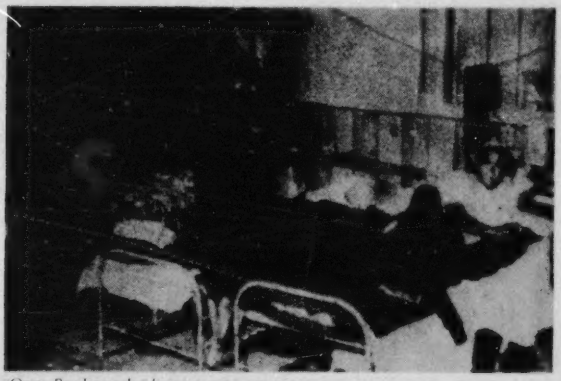
University of California; reprinted by permission
of the University of California Press.)

"In this solemn hour we pledge our fullest cooperation to you, Mr. President, and to our country. There cannot be any question. There must be no doubt. We, in our hearts, are American – loyal to America. We must prove that to all of you."

Telegram to President Roosevelt, 12/7/42
from Japanese American Citizens League



"Open Bay barracks" living quarters at camp.

CHALLENGING THE CONSTITUTIONALITY OF THE EVACUATION

Several major challenges to the constitutionality of this process were made by **Nisei** and a few sympathetic attorneys from the American Civil Liberties Union and groups like the Quakers and Black Muslims. The first cases involved Gordon Hirabayashi of Seattle, Washington and Minoru Yasui of Hood River, Oregon. Hirabayashi had already become a Quaker and a conscientious objector. In addition to defying the curfew, he refused to report to the Civilian Control Station to register for the evacuation from the designated military area. Hirabayashi was

sentenced, served out a sentence and the U.S. Supreme Court ruled that his conviction was constitutional. Minoru Yasui, Lieutenant of the U.S. Army Reserve, graduate of the University of Oregon law school in 1939 and employee of the Japanese Consulate in Chicago until December 7, 1941, defied the curfew. In Portland, Oregon, after being unfairly ousted by the U.S. Army, Yasui was determined to challenge military authority. He demanded to be arrested for violation of the curfew. Yasui was convicted and the Supreme Court upheld the military authority to enforce curfews upon citizens without declaration of martial law.

"Distinctions based on color and ancestry are utterly inconsistent with our traditions and ideals. They are at variance with the principles for which we are now waging war. We cannot close our eyes to the fact that for centuries the Old World has been torn by racial and religious conflicts and has suffered the worst kind of anguish because of inequality of treatment for different groups. There was one law for one and a different law for another. Nothing is written more firmly into our laws than the compact of the Plymouth voyagers to have just and equal laws. To say that any group cannot be assimilated is to admit that the great American experiment has failed, that our way of life has failed when confronted with the normal attachment of certain groups to the lands of their forefathers. As a nation we embrace many groups, some of them among the oldest settlements in our midst, which have isolated themselves for religious and cultural reasons. Today is the first time, so far as I am aware, that we have sustained a substantial restriction of the personal liberty of citizens of the U.S. based upon the accident of race or ancestry."

Justice Frank Murphy
U.S. v Hirabayashi, 320 U.S. 81, 1943

U.S. v. Korematsu

In California, Fred Korematsu hoped to avoid the evacuation inland and filed suit to challenge the constitutionality of the process itself. His case also reached the U.S. Supreme Court which, by a 6-3 majority, decided that the military could indeed move citizens about on the basis of race in time of war. Justice Frank Murphy, in his dissenting opinion, called the decision "a legalization of racism" and Justice Robert Jackson deplored the highest court's validation of "the principle of racial discrimination in criminal procedure and of transplanting American citizens. The principle then lies about like a loaded weapon ready for the hand of any authority that can bring forward a plausible claim of urgent need."

"I dissent, therefore, from this legalization of racism. Racial discrimination in any form and in any degree has no justifiable part whatsoever in our democratic way of life. It is unattractive in any setting but it is utterly revolting among free people who have embraced the principles set forth in the Constitution of the United States. All residents of this nation are kin in some way by blood or culture to a foreign land. Yet they are primarily and necessarily a part of the new and distinct civilization of the United States. They must accordingly be treated at all times as the heirs of the American experiment and as entitled to all the rights and freedoms guaranteed by the Constitution."

Justice Frank Murphy
U.S. v. Korematsu, 323 U.S. 214, 1944

"...to hell with habeus corpus until the danger is over."

Westbrook Pegler, 1942
(Bosworth, **America's Concentration Camps**)

A third case tried by the U.S. Supreme Court was a **habeas corpus** petition filed on behalf of Mitsuye Endo. In her case the Court ordered her release from the custody of the War Relocation Authority, the civilian bureau created to administer the 10 camps. As an admittedly loyal citizen, she would be free to travel as she pleased. In sum, then, legal precedent tells us that the government, whenever it declares an emergency, can remove us from our homes and prohibit us from certain areas – all on the basis of race. In spite of the Endo decision, the act of the mass evacuation of persons of Japanese ancestry was and is still considered legal and constitutional.

"I join in the opinion of the Court, but I am of the view that detention in Relocation Centers of persons of Japanese ancestry regardless of loyalty is not only unauthorized by Congress or the Executive but is another example of the unconstitutional resort to racism inherent in the entire evacuation program. As stated more fully in my dissenting opinion in Fred Toyosaburo Korematsu v. United States, racial discrimination of this nature bears no reasonable relation to military necessity and is utterly foreign to the ideals and traditions of the American people."

Justice Frank Murphy
323 U.S. 283, 1944

The constitutional issues, although perhaps the most important, were not necessarily the ones uppermost in the minds of the Japanese. There were economic considerations – business, homes, possessions of all types from mementoes to automobiles and commercial fishing boats which were lost. Land was escheated or defaulted – most of it in areas which, after WWII, became immensely valuable as centers of urban and suburban growth. A far too conservative government estimate put evacuee losses at about $400 million. A good deal of the pressure to remove the Japanese, especially from rural areas, had come from white farmer and landholding groups such as the Farm Bureau and the Grange.

"We're charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do. It's a question of whether the white man lives on the Pacific Coast or the brown men. They came into this valley to work and they stayed to take over."

Austin Anson, Grower-Shipper
Vegetable Association of Central California
from **The Saturday Evening Post**, May 9, 1942
Conrat, **Executive Order 9066**
(Reprinted by permission of
The California Historical Society.)

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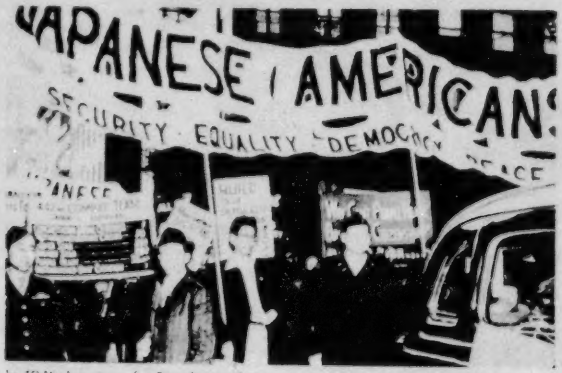
A SEARCH FOR ALTERNATIVES: LOYALTY OR DISSENT?

In the camps, inmates were paid from $12 to $19 per month for jobs ranging from laborers to doctors. Those salaries made it impossible to maintain mortgage and other payments through the war. The average **Nisei** was about 19 years old so the economic implications were less critical although students of all levels found their educations disrupted. Family life was disrupted – not least because barracks style quarters and mess hall meals made family life difficult to maintain. In most cases, the traditional Japanese and American pattern of male-father-breadwinner was turned on its head with citizen children and wives securing jobs that paid more. In any case, the warfare-welfare mainteance did not encourage a strong sense of responsibility or initiative. In spite of these conditions, many evacuees responded with a great deal of leadership, work and foresight. Hospitals were administered, classes were taught, skills learned and issues debated as the inmate population tried to look to the future.

The celebrated 442nd Regimental Combat Team, largely recruited from **Nisei** behind barbed wire of camps and the 100th Battalion from Hawaii became the most decorated units in U.S. Army history while other **Nisei** went to prison as draft resisters, arguing that they would not go into combat until the liberties being systematically denied them and their families were restored.



In 1946, Japanese for Equality and Security demonstrated in New York City for **Issei** naturalization rights.

From Father to Son – **Journey to Washington** "One Sunday in December"

"**On** is at the very heart of Japanese culture. **On** requires that when one man is aided by another he incurs a debt that is never cancelled, one that must be repaid at every opportunity without stint or reservation. The Inouyes have great **on** for America . . . . It has been good to us. And now – I would never have chosen it to be this way – it is you who must try to return the goodness of this country . . . If it is necessary, you must be ready to . . . . to . . . .

I know Papa, I understand."

The Honorable Senator Daniel Inouye of Hawaii, 1942

How, then, do we make sense of this seemingly incredible part of American history? Was it a regrettable but necessary part of a nation's struggle for survival or an aberration – a flaw in an otherwise democratic tradition? Or is it part and parcel of a long tradition of systematic oppression of poor and minority groups – Blacks in slavery, Indians on reservations, Latinos in barrios, and Whites in Appalachia? The answer to these questions rest largely on our interpretation of the last three decades of Japanese Americans history and the probable future of Japanese Americans in the U.S. and world race relations.

Even before the end of WWII, the War Relocation Authority headed by Dillion Myer had urged the "relocation" of Japanese from the inland camps. This was a major job because of die-hard racists who urged deportation (of both alien and citizen) to Japan or perpetual reservation-like futures for the evacuees. One measure in Congress, which nearly passed, even called for the sterilization of all females to prevent reproduction of the entire ethnic group! Residents of areas into which Japanese Americans tried to move (including their old neighborhoods) sometimes resorted to dynamite and shotguns to keep them away while others worked to smooth the difficult adjustment. Reports of early difficulties reached inmates and there was some reluctance to leave the barbed wire enclosures. It was not until 1946, in fact, that the last of the camps were dismantled, and individuals allowed to leave and attempt to rebuild their lives. These conditions, in addition to the armed guards in watchtowers with searchlights and the lack of basic human/civil rights justify the term concentration camps although no one suggests that the American version rivals WWII Nazi attempts to exterminate Jews, gypsies and political dissidents.

There are some analogies, however, and those which relate to effects on the victims are worth noting. The first is the misleading but wide-spead belief that Jews and Japanese marched silently and stoically, to their fates – unresisting, passive victims of fate. Recent research makes clear the widespread and varied forms of action (or inaction, even) adopted by both groups to deny their captors the ultimate victory of control over their very will to live and help shape their own lives. So,

in the case of the Japanese, strikes against living and working conditions took place and riots flared into violence in several instances. More significant and sustained was the refusal to participate in civic activities although, initially for most of the camps, the **Issei** were denied those rights. On the other hand, these camps became arenas in which Japanese Americans **were** (aside from the white guards and administrators) the entire community and not small minorities. They ran the entire gamut for valedictorian to **yogore** or young "tough," labor leader to entrepreneur and aspiring politician to disgruntled cynic. Nominal participation today by **Nisei** and **Sansei** may stem as much from a strategy designed to preempt anti-Japanese sentiment by aligning with other interest groups as from a desire to contribute to the directions and policies to be adopted.

There is, in short, a legacy of passion and struggle inherent in the concentration camp experience but the majority of **Nisei**, or at least those who have assumed leadership, have adopted a strategy of minimizing its importance. This tendency may be changing in a period when ethnicity and ethnic heritage are becoming more "legitimate." There is a movement, presently, to urge passage of national legislation providing reparations or compensation to Japanese Americans for their incarceration during World War II. There are many, however, who are still reluctant to discuss their experience – even with their own children. Some observers believe that one reason is the generalized response of victims to blame themselves – like rape victims – when society is hostile or suspicious of them. In many cases, the strategy has been to reduce uncomfortable barriers, like the past, to promote harmony.

"An NBC reporter asked (Jim Matsuoka), 'How many people are buried here in the (Manzanar Concentration Camp) cemetary?' and he said, 'A whole generation. A whole generation of Japanese who are now so frightened that they will not talk. They're quiet Americans. They're all buried here.'"

Sue Kunitomi Embrey on Art Hansen and Betty Mitson,
Voices Long Silent, 1974

There can be no doubt that post-WWII material progress has been impressive for Japanese in America. Most socio-economic indices point this out in education, occupation and income levels. Particularly important advances, through the legislature and judiciary, were made in the 1950's when the **Issei** gained the right to naturalization – thus ending their status as "aliens as ineligible for citizenship." Anti-miscegenation regulations were removed and the courts upheld the right of the **Issei** to own land and engage in commerical fishing. In these particular battles, the leadership of individuals such as Sab Kido, Thomas Yatabe, Mike Masaoka of the Japanese American Citizens League was arduous but successful in securing rights for the **Issei** and **Nisei**. More professional and business occupations opened up – particularly in the science and technology fields where expertise is more readily quanti-

fiable and less liable to race prejudice. Residential patterns changed as **Nisei** fought restrictive covenants barring Japanese from white neighborhoods. These were trying years for the **Issei** who were rebuilding their lives and for the **Nisei** who were creating theirs.

How, then, should we understand the process of development from concentration camp to middle class in one or two decades? It is tempting to rely on explanations which stress the energies, talents and perseverance of the Japanese American but this clearly will not suffice – unless we assume that the pre-war **Issei** and **Nisei** lacked these attributes. One approach begins by describing the concrete realities of post-WWII U.S. society as the context within which the **Issei** and **Nisei** had to struggle. The war had done much to accelerate shifts in traditional race relations. A major difference was the increased migration of Blacks, Chicanos from the South and rural areas to the North, West, and cities where defense jobs awaited workers. On the West Coast, these colored minorities began to replace the Japanese and other Asians as the major "problem." In comparison to Blacks, especially, the **Nisei** appeared less threatening to white society. Perhaps more important was the general economic upswing for which the **Nisei** were unusually well-prepared. This was particularly true in the scientific and technical fields but also in the service and teaching areas.

Another dimension, also beyond the immediate control of the Japanese American, was the changing role of Japan in U.S. world policy. Until 1945 the Japanese had been depicted as brutal, sneaky savages – after 1945 as a nation to be occupied and "rehabilitated" along democratic, Western, lines. Until 1949, the U.S. deliberately kept the Japanese economy and military weak, permitting labor unions to grow powerful and the cartels, the **zaibatsu**, to be deemphasized. But in 1949 the Chinese revolution culminated in the establishment of the Peoples Republic – and the withdrawal of Chiang Kaishek's Nationalists to Taiwan. Then, in 1950, the war between North and South Korea broke out. These international challenges to American supremacy in East Asia made Japan a critical ally – in fact, the U.S. still maintains about 300 military installations there. In rapid succession, American occupation authorities clamped down on the labor movement, encouraged the **zaibatsu** to resume economic activity and control, and began promoting a more positive image of Japan. As a result, Japanese Americans also benefitted from this improvement between the two Pacific allies.

Domestic race relations and foreign policy shifts decisively influenced the treatment of Japanese Americans in the 1945-1950 period; however, the individual and collective skill and courage of the **Issei** and **Nisei** should not be underestimated. Again, however, it must be said that the efforts of the Japanese Americans cannot, in and of themselves, explain their relative "success." It is particularly important to stress this point since the ethnic "Horatio Alger" model minority stereotype is based upon the misleading assumption that determined tugs on the bootstraps are sufficient to raise the socio-economic level to entire

minority groups. This line of reasoning makes it a simple matter to deduce that those groups which continue in relative poverty are themselves to blame for not trying hard enough. This, in turn, leads to the official policy of the "benign neglect" of oppressed minorities – a policy which pits race against race and workers against workers by taxing some to support others.

A **Sansei** youngster thoughtfully perusing the scene from atop her father's shoulders.

CONTEMPORARY ISSUES

If it is essental to understand the development of Japanese American history in a proper context, so is it critical to understand the present and probable future in the same way. Since the world itself was the arena in the past, the same but rapidly "shrinking" world is what we need to see. The most striking development is the rapid dismantling of the European empires and the emergence of the Soviet Union to challenge the U.S. as a second super power. Former colonies in Asia, the Middle East, Latin America, and Africa have become important forces known collectively as the Third World. The example of China, in particular, has had profound repercussions throughout the world.

Albeit oversimplified, one major point is the shift in the global political-economic balance of power from capitalist to socialist-communist orientations. Immediate consequences may be seen in the reduced ability of Western corporations (e.g., oil and agriculture) to extract super profits from Third World countries. As a result, the American public is generally squeezed for higher taxes and prices while real wages and service are reduced. Japanese American, like most other Americans, are affected by these trends since very few are not wage earners.

Another general development is the increase in domestic liberation movements – feminist, gay, gray, youth and ethnic. Japanese Americans fit into all such categories and the dilemmas are pointed and plentiful. It might seem strange to note the active participation of this "successful minority" in all such movements unless that concept itself is challenged. One key is the shifting of questions posed. Previous generations, with notable exceptions, argued over the best strategies for assimilating whereas, increasingly, the questions are: what is it we are trying to assimilate into and what kind of society can we help create?

Recent trends among various American ethnic groups have helped clarify these issues, particularly by emphasizing pride in their cultures and heritages. Implicit in these trends is a reformulation of what it means to be "American." In the past most Japanese, including both **Issei** and **Nisei**, accepted the White Anglo-Saxon Protestant norm as "given." Most may still accept this, as may the **Sansei** and fourth generation, **Yonsei**. But, increasingly, the old norms are breaking down and Japanese Americans find it impossible to avoid the problem of resolving contradictory attitudes and feelings.

U.S.–JAPAN RELATIONS IN INTERNATIONAL POLITICS AND ECONOMICS

One such example is the new U.S. – Japan relationship. Perhaps the major "lesson" from the concentration camp experience was the danger of association with Japan. For several decades now, Japanese Americans have avoided that identification – and still do, especially on occasions when tensions mount. And yet, in this era of ethnic pride, there is a renewed sense of identity with the culture and economic proficiency of Japan. It is important to encourage pride in one's heritage but dangerous to assume that uncritical pride in a **race** or **nation** will be any healthier than the negative self-image the new movements are trying to supplant. Contemporary Japan finds itself beset by problems bequeathed by its tradition – racism directed at the Korean and Ainu minorities, discrimination and exploitation of Okinawans, industrial pollution of such magnitude that it dwarfs the U.S. version, corporate and official governmental moves to export jobs and exportation of polluting plants to other Asian countries.

As with American society, then, Japanese Americans must ask themselves what it is about Japan that they admire. There are admirable qualities.

EQUAL EMPLOYMENT OPPORTUNITIES

At home, in the U.S., employment, promotion and working conditions concern Japanese Americans who find that prejudice and discrimination did not end in 1950. Alienation at work is a major problem for those who find that the dictates of the economy prevent satisfaction in seeing to a job well done or producing a socially useful product. **Nisei** farmers, for example, point to the control exercised by giant agribusiness concerns which order the planting of specific types of tomatoes which pack and ship well, but one lacking in taste.

THE ELDERLY

Nisei and **Sansei** see the aged and aging being cast aside by American society as unproductive and, therefore, "valueless"; in many cases because younger (and cheaper) labor has replaced them. For the **Issei** aging is a doubly painful process since so many are non-English speaking and often isolated in both physical and cultural terms from the balance of society. To alleviate this isolation, small groups have formed to provide social services, recreational and cultural activities for the **Issei**. In major cities such as Los Angeles, Sacramento, San Francisco, Fresno, Stockton, San Jose, Seattle, Denver, Portland and Spokane these groups have organized health fairs with volunteer medical aid, translation and counseling services, outings and hot meal programs as well as task forces to protect **Issei** rights to decent housing.

Issei and **Nisei** getting together for a summertime picnic.

REDEVELOPMENT/URBAN RENEWAL

For some of the **Issei**, home is a cheap hotel room in the Nihonmachi or Li'l Tokyo or "Japantown" of a metropolitan area. As with other urban areas, however, these sites are being designated as slums and being redeveloped for commercial purposes and to increase the tax base. In some cities, the "Japanese" character of the site is being transmuted from a living, residential (albeit run-down) community to one designed to attract tourists and as headquarters for Japan-based corporations. Here, too, Japanese Americans find themselves caught in a dilemma. As things stand, there are only a few choices available – either leave the areas as is, inadequate and unsafe or redevelop with the consequence that most residents and small business are pushed out. These were once centers of Japanese American culture and commerce – small shops, restaurants, traditional arts, theaters, and social services; in short, a focus of ethnic activity which could have been capable of nurturing generations of Japanese Americans in their unique culture. Some groups are now urging more input from the small businesses and residents so that redevelopment includes human concerns as well as property and profit.

"BEYOND THE MELTING POT"

The cultural legacy of the Japanese in America is widely debated. As with so much of this discussion, there is an inevitable return to the question, what is or should be "American"? Here, it may be useful to point out that our educational system (including the media) is heavily ethnic-oriented. Beowulf, Robin Hood and Maid Marian, Richard the Lion-hearted, the Magna Carta, Queen Elizabeth, Shakespeare and Bluebeard are part of our English-ethnic heritage. Joan of Arc and Napoleon have become integral parts of American folklore from our French-ethnic past. Michelangelo and Galileo from the Italian; Bach, Mozart and Beethoven as well as the fairy tales from the Brothers Grimm came from our German legacy. Our children – Japanese and non-Japanese – have little or no exposure to the Japanese past, except, perhaps, to the **kamikaze** pilots of WWII depicted in feature films or comic books. To correct this imbalanced, eurocentric approach, multicultural textbooks, audio-visual resources, and perspectives are being explored by some community groups and school systems.

ETHNIC STUDIES

At the college and university level, ethnic studies programs and courses research, compile and disseminate information not readily available. There is considerable interest among Japanese American youth in their

past and their culture as they have interacted with the rest of American society. There even appears to be a resurgence of **Sansei** and **Yonsei** enrollment in Japanese language courses and active participation in the Buddhist Churches. These developments are occuring simultaneously with increasing pressures to cut back due to economic restrictions, thus resulting in the realization that political power must be generated to implement or protect Japanese and Asian American programs in all areas of society.

POLITICAL PARTICIPATION

Political activism among Japanese Americans is most easily noted at national levels where Senator Daniel Inouye and Congressional Representatives Spark Matsunaga and Patsy Takemoto Mink, all from Hawaii, and Norman Mineta of California, have been prominent. The Hawaiian contingent, in spite of notorious incidents such as the one in which Inouye was referred to as that "little Jap" during the Watergate hearings, has generally avoided identification as specifically Japanese American advocates. Minority politicians representing multi-ethnic constituencies must do more than present the concerns of their own ethnic groups, to be sure, and the pressure to avoid the label of spokesperson for a single element is great. An unfortunate consequence is the fact that small minorities like Japanese Americans find themselves with few outspoken advocates for their rights.

THIRD WORLD EFFORTS

Political parties represent only a small sector of political activity in the U.S. and grassroots movements are becoming more evident among Japanese Americans. This is particularly true among the youth although not exclusively so. Professional, civil service and other occupational categories are striving to bring together Japanese Americans who sometimes work together with other Asian Americans to protect their rights and interests. These particular types of associations or caucuses are not new – they represent, first, the fact that upward mobility has taken place and, second, the fact that such mobility does not represent the demise of racial discrimination. What is new is the ability of Japanese, Chinese, Korean, Filipino and Pacific Islander (including Samoan and Guamanian groups to work together. This unity provides a great voice through greater numbers and is responsible for considerable activity at national and local levels.

Sansei working at a community festival in San Francisco.

LITERATURE, ARTS AND THE MEDIA

One group of professionals – creative writers – has emerged. They are primarily **Sansei** but a few are **Nisei**, attesting to the fact that the entire generation was not "buried" at Manzanar. To a large extent, the paucity of poetry or fiction or biography dealing with Japanese Americans, written by Japanese Americans, has to do with the racism in the marketplace economy. That is, publishers intent on profit have not been anxious to print books about a small minority. This is not the entire answer, to be sure, since many works considered to be significant are published with a full knowledge that no profits were to be expected. This aspect of media (not just publishers but film, radio and TV as well) simply ignores the existence and significance of Japanese Americans except in sensational situations.

At times, this racism is couched in terms of qualifications established along Euro-American lines. The editors of **Aiiieeeee! An Anthology of Asian-American Writers**, put it this way:

"The assumption that an ethnic minority writer thinks in, belives he writes in, or has amibitions toward writing beautiful, correct and well-punctuated English sentences is an expression of white supremacy. The universality of the belief that correct English is the only language of American truth has made language an instrument of cultural imperialism." At another point, they also insist that:

"The minority writer works in a literary environment of which the white writer has no knowledge or understanding. The white writer can get away with writing for himself, knowing full well he lives in a world run by people like himself. At some point the minority writer is asked for whom he is writing, and in answering that question must decide who he is."

In deciding who they are, Japanese Americans redefine their life and work orientation. There is an important distinction between ethnic organizations which seek to improve life chances for their members and ethnic organizations which perceive that fundamental changes are necessary in order to improve life chances for their members. Thus, in Los Angeles, for example, Japanese American writers and performers support The East West Players – an Asian American repertory theater which promotes and highlights individual talent. Japanese Americans also work in The Asian American for Fair Media in New York and Los Angeles which exposes racism in the media and seeks more realistic portrayals by Japanese and other Asians – and an end to the stereotypes served up in everything form cartoons and ads on TV to the latest Disney and action films.

LEGAL RIGHTS

But if the media only serve to reflect social reality then it is that reality that must change first. To that end a great deal of ferment is evident to those interested in Japanese Americans in the U.S. Since the law is such a critical institution in the U.S., young lawyers are involved in redefining their roles. An Asian Law Collective in Los Angeles and the Asian American Law Caucus based in Oakland and New York City see themselves as cutting edges for advocacy and action to redefine the role of attorneys in ethnic communities. Japanese American social workers and educators also find themselves at odds with their traditional roles when it becomes clear that those roles tend to disguise the magnitude of the problems at hand. The ferment, the reevaluation taking place make inevitable the global and national realities earlier mentioned. If socialism and communism are paths selected by more and more people throughout the world, then is there not a necessity to study Marxism in a more objective fashion and not simply as an enemy ideology? If women throughout the U.S. are reinterpreting their roles, then must not Japanese American women do the same?

FEMINISM

One prominent movement to alter traditional roles is that of American women and the feminist struggle reaches into the Japanese American community.

Like other minority women, however, Japanese American women often find that the "mainstream" feminist movement does not speak directly enough to their concerns. This is partly, but not entirely, a matter of class background since the white women's movement derives

so much of its strength from the inequality fared by middle and upper-middle class women. The struggle to end the tyranny of sex-defined roles is clearly of concern to Japanese American women whose ethnic culture is, if anything, even more restricting and male oriented. And yet, significantly, they often find that their problem as women are inextricably tied to their problems as Japanese (e.g., stereotyped images as submissive and docile) and as wage earners (e.g., as uncomplaining super-efficient secretaries). And they feel and see the results more clearly in the disproportionate incidence of drug overdose and suicides among **Sansei** women as well as the futile attempts to conform to white American beauty standards, such as that of a buxom blond with large blue eyes. These standards may be changing but many women have already been convinced that their own beauty is unacknowledged.

THE QUEST FOR IDENTITY

All of these problems lead us back to an original question – into what kind of society are Japanese Americans assimilating? What responsibility do Japanese Americans have in helping determine the configurations of that society and what strengths do Japanese Americans have to share in that struggle? These are the ingredients of what is now generally termed the identity problem – that is, the usual searching of healthy youth compounded by lack of direction in their own ethnicity. How can Japanese American youngsters be proud of their heritage when they know nothing of it? Given that confusion over their identity, assimilation (or being absorbed) into white America is too often seen as the only alternative.

At a community picnic, **Sansei** relax and prepare to participate in relays.

INTER-MARRIAGE

The degree of Japanese American assimilation can be measured along many varied lines such as education, occupation, residence and income as well as social deviance (juvenile delinguency, drug abuse, etc.). All these indicate closer parallels to white American patterns now but perhaps the most interesting is the recent rise in intermarriage. Since marriage has long been the most personal and emotional boundary between races, religions and nationalities, social scientists treat it as a special index of change. And since the rate, where charted (as in San Francisco, Honolulu, Fresno and Los Angeles), is approximately 50%, it may be argued that the Japanese Americans are very nearly assimilated in spite of ethnic identity questions. One of every two **Sansei** marriges, in short, involve a non-Japanese partner. Of course these spouses are not all white – in Hawaii, recent data indicates that only one third of the non-Japanese spouses were white. The ratio elsewhere is certainly higher.

The topic is still highly charged with emotion and young people, assured earlier by their families that marriage should be between compatible **individuals** irrespective of background, are disappointed and frustrated to find that such unions are sometmes bitterly resented when actually planned. Anti-miscegenation laws existed in many border and southern states until the late 1960's, aimed primarily at preventing Black-White marriages. In California, those barriers for Japanese were removed in 1948. These laws were judicial expressions of racial oppression and not primarily instruments to prevent race-mixing. The actual fact of mixed races is as old as the U.S. with European colonists and Black slaves so closely related that the vast majority of American Blacks have some white ancestry. It is apparently a measure of anti-Black prejudice that we consider someone with the smallest detectable Black ancestry, Black rather than white. Those who consider themselves otherwise we term "passing".

A few **Issei** did marry non-Japanese in spite of hostility from their own countrymen as well as other Americans. Later, as they were removed from the West Coast in 1942, the official ruling was that anyone with even 1/16 Japanese background was ordered to comply as Japanese. In a strange way, this insistence that the merest iota of "colored blood" made one colored, was an expression of fear that the white race would be overwhelmed by such amalgamation. And yet, logically speaking, such insistence guarantees that outcome. Not all societies, even ones previously dominated by European colonists such as in South America, insisted on strict color boundaries by discouraging marriage with the natives. The American version is particularly interesting and complex – and appears to be changing, at least for Japanese Americans.

One significant change is the perspective on the mixed children. Where, in the past, society insisted that they were Japanese – now they seem to be regarded as non-Japanese (although not necessarily White or Black or Chicano either). Why the shift? Perhaps this, too, is a manifestation of the tendency to use the Japanese American example to "prove" a point that cannot be proven otherwise – that is, that race prejudice is not an immutable part of our society. And yet, are the consequences really much healthier for Japanese Americans? The resolution of the problem, it seems, is for a minority to intermarry itself clear out of existence! If it seems that this interpretation puts American society in a "damned if we do and damned if we don't" position, it probably does. The real resolution, it would appear, would be the elimination of oppression, exploitation and manipulation using racial categories as one instrument. When these injustices disappear, then and only then, will individuals actually be free to marry as they please and learn and transmit the cultures of their choice with a full measure of respect for people who have made other choices.

"Guess who we've got buried here this time."

CONCLUSION

Reduced to basic and personal levels, an introduction to the Japanese American experience should begin to help everyone create a society capable of appreciating the diverse elements making up our society. For Japanese Americans, this means a self-conscious move to understand their own past and present – their identities, individual and collective. For others, it very likely means an examination of their own ethnic heritages as well as the conscious study of Japanese Americans. This process helps discourage patronizing or detached attitudes which tend to prevent closer understanding of the people or the issues. But in other ways the study of an ethnic group is like the study of any complex subject – it is not mystical and it requires serious effort.

Among other things, this means that possessing Japanese genes guarantees little in the way of knowledge or understanding. Being "sensitive" and "caring" is also important but insufficient since well-meaning mistakes can be as serious as malicious ones.

What, if anything, makes the Japanese American experience unique? And what does that answer tell us about the state of race relations in the U.S. and in the world? It is clear that, in spite of impressive advances, there are serious problems afflicting Japanese Americans. Perseverance, courage and work have overcome many barriers – the U.S. is not South Africa or Rhodesia. But if we are not the "model minority", then are we a "middleman minority", forever identifiable and vulnerable to scapegoating in times of crisis?

Jews in Europe, Chinese in Southeast Asia and East Indians in Africa have been victims of mass upheavals because they represented small, powerless groups who could be blamed for social ills – Particularly as greedy merchant groups accused of directly exploiting the people. There are only a few Japanese American merchants in working class and poor areas but there are increasing numbers being accepted into services and professions such as teaching, social welfare and law enforcement. These are agencies which stand indicted as instruments of pacification or control and which become direct targets of many people. Japanese Americans may, in this interpretation, become buffers and shock absorbers for those in power.

Both these theories, model minority and middleman minority, are interesting and can lead to useful discussion of race relations. Two factors missing from both are: 1) the international scene, including U.S. – Japan relations, and 2) the ability of Japanese Americans to move actively in directions they choose. The first lies beyond the control of most of us although, as our history indicates, it can be decisive in its impact. The second is an ideal toward which more and more Japanese (and other) Americans are working. Perhaps learning that many different groups are also progressing in this line is a major step foward to fuller and more satisfying participation in tomorrow's world.

(NOTE: All Japanese names will be rendered in the Japanese style – that is, last name with no comma, followed by the first name.)

U.S. – JAPAN CHRONOLOGY

U.S.	JAPAN
	1616 Tokugawa Shogunate restricts all foreign merchantmen, except Chinese, to the ports of Nagasaki and Hirado.
	1639 As a result of the Shimabara Rebellion (1637-1638) the Tokugawa Shogunate closes all Japanese ports to foreigners except the closely regulated Dutch and Chinese at Nagasaki. No foreigners could enter Japan (capital crime) and Japanese could not leave. Those Japanese residing outside Japan at the time of the edict could not return.
1818 American and British whaling ships begin to enter Japanese ports asking for permission to replenish food and water supplies. The Tokugawa Shogunate summarily orders them turned away.	
	1825 The Tokugawa Government issues an edict calling for the forcible ejection of all foreign ships from all Japanese coastal waters.
1837 The American merchant ships Morrison attempts to establish contact with Japan, but is driven off. The leader of this private expedition recommends that the U.S. Government send a naval force to "open" Japan.	
	1842 Edict of 1825 relaxed by Senior Councilor Mizuno Tadakuni so that ships drifting accidently into Japanese territory were to be provided with fuel and water. However, the Government's basic policy of isolation was unchanged.
1844 U.S. and China sign treaty of Wanghsia opening Shanghai to American ships. This treaty port, coupled with the need for coaling stations and the acquisition of California, gave rise to an interest in establishing relations with Japan.	

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1846 Commodore James Biddle is given orders to establish initial diplomatic relations with Japan. He is completely rebuffed by the Tokugawa Shogunate.

1846-1850 By 1850, the U.S. had become a Pacific power. The Oregon question was settled in 1846. California was acquired in 1848, giving the U.S. a frontage of over 1200 miles on the Pacific with great harbors at San Francisco and Puget Sound. Japan lay on the direct route from San Francisco to Shanghai, with Japan as a prospective new market.

1852 **De Bow's Review**, an influential Southern Commercial journal, prophesied a $200,000,000 annual trade with Japan. Aroused by petitions and other evidence of public interst, President Fillmore determined to make an effort to "open" Japan. In January 1852, command of the expedition is given to Commodore Matthew C. Perry.

1853 On July 8, 1853, Perry sails into Edo (Tokyo) Bay with four men-of-war. After delivering Fillmore's letter to Tokugawa officials, Perry sails away, promising to return in one year.

1854 Commodare Perry returns in February with eight men-of-war. The treaty of Kanagawa is signed on March 31, 1854. The treaty of Kanagawa is followed by a series of treaties with other European powers.

1858 Townsend Harris, the first American diplomatic agent to Japan, concludes the Treaty of Ansei, opening new ports and setting the pattern of American-Japanese relations for the next fifty years.

1853 Tokugawa Shogunate facing one of its most difficult predicaments since its founding in 1600, finally decides to sign a treaty with the U.S.

1854 On March 31, 1854, Japan signs the Treaty of Kanagawa with the U.S. This treaty, the first concluded with a western power, opens the ports of Shimoda and Hakodate to Americans.

1860 The first Japanese Embassy to the West crosses the Pacific on the Kanrin Maru and meets President Buchanan on May 17, 1860 to ratify the new commercial and friendship treaties.

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1868 The Tokugawa Shogunate falls and authority and power is returned to the throne. The Emperor Meiji comes to the throne as a teenager and will rule for the next 45 years. The Meiji Era is 1868-1912.

The Meiji Government authorizes the immigration of laborers to Hawaii as plantation workers. The Japanese Government revokes permission later the same year on receiving reports of immigrant mistreatment.

1869 The first group of Japanese immigrants arrive in the U.S. to establish the Wakamatsu Colony at Gold Hill, California.

1870 Twelve Japanese are admitted to the U.S. Naval Academy by special act of congress.

1870-1880 Large numbers of Japanese students attend U.S. colleges and universities, including:
Megata Tanetano – Harvard
Neshima Joseph – Andover
Kaneko Kentaro – Harvard
Matsudaira Tadaatsu – Rutgers

1870-1880 Curriculum in Japanese elementary schools influenced mainly by the American educational system. Normal schools established under the direction of the American educator, Marion M. Scott. Japanese leaders in education like Fukuzawa Yukichi visit the U.S.

1876 The Japanese Government sponsors an exhibit at the Central Exhibition in Philadelphia. The exhibit is a typical Japanese house and is one of the Central Exhibition's major attractions.

1882 The U.S. Congress, acting under a variety of social pressures, passes the Chinese Exclusion Act of 1882.

The Act also stipulated: "Hereafter no state court or court of the United States shall admit Chinese to citizenship."

1885 Japan and Hawaii sign a treaty reopening Japanese immigration to Hawaii. On February 8th, the ship, City of Tokio, arrives with 900 immigrants—men, women and children.

1893 San Francisco Board of Education introduces a regulation providing for the segregation of all Japanese children in a Chinese school. The Japanese Government, through its Consul Chinda Sutemi, protests and the regulation is withdrawn.

1895 Japan defeats China in the Sino-Japanese War (1894-1895). She gains Formosa and the Pescadores Islands. Russia, France and Germany force Japan to return the Liaotung Peninsula to China. As a result, there is an outburst of antiforeign feeling in Japan.

1898 Hawaii annexed by the U.S. as a territory. Some 60,000 Japanese residing in Hawaii are then able to proceed to the Mainland without passports.

The U.S. Supreme Court rules in the case of the **U.S. v. Wong Kim Ark** that "The constitutional declaration with regard to American citizenship that is based on birth within the U.S. includes all persons so born regardless of their race or the citizenship of their parents . . ."

1900 Under pressure from the U.S., the Japanese Government agrees not to issue any more passports to laborers desiring to come to the U.S. Hawaii is not mentioned in the agreement.

1901 Japanese Association of America founded in San Francisco. One of the primary reasons the organization is formed: ". . . fight racial discrimination."

1904 The National Convention of the American Federation of Labor meeting in San Francisco, resolves to exclude Japanese, Koreans and Chinese from membership.

1904 Japan declares war on Russia and Russo-Japanese War begins. Generally, American sentiment is with the Japanese. The Japanese Government sends Baron Kaneko Kentaro to the U.S. to build popular support for Japan. Kaneko renews friendships with President Roosevelt and Associate Justice Holmes.

1905 1) **San Francisco Chronicle** begins an anti-Japanese series that will run for a year and a half.
2) California legislature urges the U.S. Congress to limit Japanese immigration.
3) 67 organizations meet in S.F. and form the Asiatic Exclusion League of San Francisco.
4) Portsmouth Treaty causes renewed anti-Japanese feelings in the U.S.

1905 Japan and Russia sign the Portsmouth Peace Treaty with the U.S. as mediator. Roosevelt-Katsura understanding signed recognizing Japan's paramount position in Korea. Provisions of treaty, omitting a Russian paid indemnity, cause outburst of anti-government and anti-American feeling in Japan.

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1906 S.F. School Board orders the segregation of 93 Japanese students. President Roosevelt sends Secretary of Commerce and Labor Metcalf to California to investigate. Metcalf finds the charges against the Japanese contradictory and exaggerated. President Roosevelt sends a message to Congress berating S.F. School Board and calling for legislation to allow the Japanese the right of naturalization.

1907 U.S. Congress passes immigration bill which forbids Japanese laborers from entering the U.S. via Hawaii, Mexico or Canada.

S.F. School Board rescinds order.

Anti-Japanese riot breaks out in S.F. in May, causing U.S. Government considerable embarrassment. A second anti-Japanese riot in S.F. takes place in October.

1908 The Asiatic Exclusion League reports 231 organizations are now affiliated, 195 of these are labor unions.

Gentlemen's Agreement formalized by Secretary of State Root and Foreign Minister Hayashi.

1909 Washington becomes alarmed at the tone and intensity of anti-Japanese legislation introduced into California legislature. 12 telegrams pass between President Roosevelt and Governor James Gillett on this question.

Anti-Japanese riots in Berkeley, Ca.

1910 27 anti-Japanese proposals introduced into the California legislature. The White House urges Governor Hiram Johnson to seek moderation.

Picture brides begin to arrive to join their husbands in the U.S.

1906 Japan contributes $246,000 for earthquake victims in S.F. This is more than all other foreign contributions combined.

Japanese Consul S. Uyeno protest S.F. School Board decision. Japanese Ambassador Aoki Shuzo is ordered to confer with the American Government to find a solution to the S.F. school problem. Strong anti-American feeling breaks into the open over the S.F. school question.

Some contemporary Japanese historians believe this is the genesis of the series of events that ends in WWII.

1907 As a result of the S.F. school crisis and the anti-Japanese riots, there is widespread talk of war with the U.S.

1908 Under the provision of the Gentlemen's Agreement, Japan agrees not to issue visas to laborers wishing to come to the U.S.

1911 President Taft intervenes directly to stop the anti-Japanese legislation in California because a renegotiation of a treaty with Japan was being considered at the same time.

1912 The Emperor Meiji dies and is succeeded by his son Yoshihito as the Emperor Taisho. This event initiates the Taisho Era (1912-1926).

1913 California Legislature passes the Webb Act. This first anti-Japanese Land Law Act denied Japanese the right to own land in California.

1913 Renewed outbursts of anti-Americanism and calls for war with the U.S. are evident in the Japanese press.

1914-1918 Japan declares war on Germany and the other central powers.

1915 The Hearst Press intensifies it "Yellow Peril" campaign. For example, on September 28, 1915, **The New York American** reported with a banner headline: "Japan's Plans to Invade and Conquer U.S.A." This type of press contributed to a new surge of anti-Japanese feeling.

1915 Japanese mass media coins the term **beika** (American Peril) to counteract the use of "Yellow Peril" by the American press.

1917 Alien Land Law modeled on the Webb Act passed by Arizona legislature.

1920 California's Alien Land Law is amended to close all loopholes. It forbids Issei to buy land in the names of their Nisei children who are U.S. citizens by birth.

1921 Under pressure from the U.S. Government, the Japanese cease issuing passports to picture brides.

1922 The U.S. Congress passes Cable Act which provides that ". . .any woman who marries an alien ineligible for citizenship shall cease to be an American citizen." This meant that if a Nisei or Caucasian married an Issei, sho lost her citizenship. If such a marriage was ended by divorce or death, a Caucasian woman could reapply. However, a Nisei woman could not because she was of a "race ineligible for citizenship."

The U.S. Supreme Court rules in the case of **Takeo Ozawa v. U.S.** that the naturalization process is limited to ". . .free white persons and aliens of African nativity." The essence of this decision meant that the Issei were effectively and permanently denied any access to U.S. citizenship, thus becoming "aliens ineligible for citizenship."

1923 Idaho, Montana and Oregon pass Alien Land Laws modeled on California's Webb Act.

In the case of **Terrace v. Thompson** the U.S. Supreme Court rules that because one who is not a citizen "lacks an interest in . . . the state", the state may rightfully deny him the right to own and lease real estate within its boundaries . . .", thus upholding the Anti-Alien Land Law of Washington of 1921.

1924 Congress passes the Immigration Exclusion Act. This Act denied all immigration to the U.S. from Japan.

1924 Japanese newspapers protest 1924 Exclusion Act. Japanese theatre owners vote to boycott American movies. July 1st was declared to be a "Day of National Humilation." Protest meetings were held throughout Japan. Baron Kaneko Kentaro resigns in protest as President of the Japan-American Society. As one Japanese historian put it:". . . the sense of shame and humiliation created by the passage of the Exclusion Act promoted the formulation of a negative image of the U.S. that had fatal consequences for Japanese-American relations in the 1930's."

The Emperor Taisho dies and is succeeded by his son Hirohito who had been acting as his father's regent for four years. The new emperor takes the reign name Showa. The Showa Era dates 1926-present.

1929 Saburo Kido, Thomas Yatabe and Clarence Arai meet in April to propose that a national Nisei organization be founded and that a founding convention be held in the summer of 1930.

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1930 First convention of the national Japanese American Citizens League is held in the summer of 1930, at which time the delegates adopt a resolution to deal with the Cable Act.

1931 Cable Act amended, allowing Nisei women married to Issei to retain their U.S. citizenship.

1933 Japan withdraws from the League of Nations.

1941-1945 U.S. and Japan fight as enemies in WWII.

1941-1945 Japan joins the Axis Powers in WWII.

1942 President Roosevelt signs Executive Order 9066 authorizing the Army to remove civilians from designated areas of the western U.S. 112,000 Japanese Americans are so moved.

A coalition of anti-Japanese groups led by the Native Sons of the Golden West and the American Legion file a case in U.S. district Court to deprive Japanese born in the U.S. of their citizenship. This case – **Regan v. King**, was argued by Ulysses S. Webb, author of California's Alien Land Law. The Ninth Circuit Court of Appeals denied the petition without comment.

1943 **Hirabayshi, Gordon v. U.S.**
Yasui, Minoru v. U.S.

1944 **Korematsu, Toyasaburo v. U.S.**

In the case of ex parte **Endo, Mitsuye v. U.S.**, Court rules that loyal citizens may not be held by a government agency without recourse to due process.

1945 Nuclear bombing of Hiroshima/ Nagasaki.

Japan surrenders unconditionally to the Allies.

1946 U.S. Government lifts all wartime restrictions placed on alien Japanese.

President Truman decorates the colors of the 442nd Regimental Combat Team.

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1947 Japan adopts a new constitution which renounces the country's right to wage war.

1948 **Oyama v. U.S.**: In 1944, the state of California filed a petition to escheat two parcels of land belonging to the Oyama family on the contention that there was an intent to violate and evade the Alien Land Law. The Court ruled in favor of Oyama.

1948 Execution of General Tojo Hedeki and six other major war criminals.

1951-1961 U.S. and Japan sign a mutual security treaty pledging to each other's defense.

1952 U.S.-Japan Peace Treaty takes effect.

Walter-McCarran Immigration and Naturalization Act passed. It extends token immigration quotas to Asian nations.

1952 Japan resumes its status as a sovereign nation.

1956 Japan joins the United Nations as the eightieth member.

1960 Japan-U.S. Security Treaty revised with incorporation of more favorable provisions for Japan.

President Eisenhower cancels a scheduled visit to Japan because of anti-treaty demonstrations in Tokyo.

1965 President Lyndon Johnson signs a new immigration bill which eliminates race, creed and nationality as a basis for immigration.

1970 President Nixon signs bill amending the 1965 Immigration Act which further liberalizes immigration to the U.S.

1971 The United States returns Okinawa to Japanese sovereignty.

Repeal of Title II of the Internal Security Act which allowed for legal preventitive detention of individuals.

1975 Imperial Household Ministry announces that Emperor Hirohito will pay a state visit to the United States in October.

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PREFACE TO INSTRUCTION ACTIVITIES

The educational system has traditionally and grossly ignored the need to prepare students for the realities of our multicultural society. The school curriculum is presently ill-equipped and unprepared to correct misinformation, stereotyping and ethnocentric thinking. In order to foster culturally pluralistic attitudes within youngsters and create a vital enriching atmosphere in the classroom, teachers must first become aware of elements detrimental to this growth.

Most parents, students and teachers have very limited access to accurate and humanistic information regarding Japanese Americans. Television has a profound influence in the formation of images, feelings and attitudes in adults and children. Children enter schools with preconceived notions about themselves and others. Unfortunately too many of these notions are based upon stereotypes.

What is a stereotype? A stereotype can be defined as a commonly held mental picture about a particular race, event or issue that is based upon oversimplified opinions. Stereotypes begin with strong emotional feelings and end up as fact without the benefit of logic. Specifically, let us look at how stereotyping may affect children of Japanese ancestry.

There are three basic stereotypes of persons of Japanese ancestry: 1) the "sneaky, inscrutable 'yellow peril' "; 2) the "perpetual foreigner"; and 3) the "model minority".

The "sneaky, inscrutable 'yellow peril' " stereotype is persistent and pervasive. It is a commonly held view of all people of Japanese ancestry, which began at the onset of their immigration to the United States and continued through the period of World War II. Stereotypes such as these continue to exist today resulting in great damage by fostering "privileged" and "non-privileged" mentality in children. Negative characteristics ascribed to persons of Japanese ancestry have included:

sly, cruel, mysterious, exotic, short, squat, cute, naive, slant eyes, buck teeth, heathen/pagan, dirty, subversive, disloyal, unoriginal, etc.

These cruel stereotypes are misinterpretations and misunderstandings of the culture (language, diet, customs, religious beliefs, values and life-styles) of persons of Japanese ancestry. Political, economic and social institutions, including the educational system in the United States, legitimized these stereotypes to the extent that punitive laws were passed strictly on the basis of race to deny citizenship, property ownership, and equal educational and equal employment opportunities to person of Japanese ancestry. Few corrective measures have been taken to reduce stereotyping. The mass media (television, newspaper, periodicals, comic strips and movies) foster these distorted and fraudulent images. The educational institutions perpetuate racial stereotypes and racial discrimination by failing to include an accurate, comprehensive

and balanced portrayal of Japanese American history, achievements, concerns, problems and participation in shaping U.S. history.

As the "perpetual foreigner", Japanese Americans are continuously asked questions such as:

What nationality are you?
What country were you born in?
How long have you lived here (in the United States)?
Don't you think you're lucky to be in America?
What kind of life do you live in Japan?
Where did you learn to speak English so well?
Why are you so different from most Japanese people I know? You're not quiet, shy, timid, or docile and you speak English so well. How did you become so "American"?
If you don't like what's happening in the U.S., why don't you go back to Japan where you belong?

The conscious or unconscious attitude that most people have about Japanese Americans is that "they" don't "belong"; "they must be 'foreign' ". Whether the questions are asked in ignorance or out of maliciousness is of little consequence because, in fact, they do cause damage. The persistence of these questions and the associated mentality sometimes draws hostile response from the Japanese Americans. This hostility often bewilders the naive inquirer.

As the "model minority", Japanese Americans are often perceived as stereotypic caricatures. These caricatures share common physical, economic, social and cultural attributes. It is not uncommon to hear one or all of the following statements made about persons of Japanese ancestry.

Japanese Americans are highly educated;

Japanese Americans are highly motivated learners and high achievers in school;

Japanese Americans participate in the same ethnic holidays and practice the same religion;

Japanese Americans can speak the Japanese language and have been to Japan or should go to Japan;

Japanese Americans have "made it" and are economically successful;

Japanese Americans are well-behaved, disciplined, have respect for authority and the law;

Japanese Americans can do flower arrangements, tea ceremony, bonsai, ondo (dance), kendo, karate, etc.;

Japanese Americans are shy, timid, non-agressive, non-verbal.

All the above statements are innocuous at first glance but do have very detrimental aspects. The Japanese American people are often expected

to be "experts" in all aspects of the Japanese culture. These expectations have a heavily unrealistic burden. Some Japanese Americans exhaust themselves trying to meet expectations of others or suffer the embarrassment of ignorance. Character traits ascribed to the whole race "locks-in" those who deviate and pressures individuals to conformity.

What is the effect of stereotypes on Japanese American students and other students? The Japanese American is made to feel embarrased or ashamed of his/her cultural traditions and ancestry while becoming somewhat confused about his/her ethnic identity. A non-Japanese American student, on the other hand, is inclined to acquire an unrealistic understanding of the role and contributions of Japanese Americans in the U.S. while developing an inflated sense of superiority as the dominant group in the U.S.

Let us look at some of the ways in which conscious or unconsious attitudes about persons of Japanese ancestry might affect behavior in a learning situation.

Teachers (and/or administrators) should strive to eliminate stereotypic expectations of Japanese American students, e.g., Japanese American students are expected to be well-behaved, quite, timid, non-agressive, highly motivated learners, high achievers in math and science, but not language or literature.

Teachers need to create a learning atmosphere in which being different is an enhancement to the total classroom. Rather than the teacher singling out the Japanese American child, hopefully the class atmosphere will draw the child to identify him/herself. The cultural contribution that is shared freely by the individual reduces the possibility of embarrassing a child by soliciting information he/she does not have.

Teachers (and/or administrators) should respect the Japanese American students who are able to speak the Japanese language.

Teachers (and/or administrators) must recognize that other students do need to acquire facts and positive feelings and attitudes about Japanese Americans and other ethnic groups. Unfortunately ethnic studies as such are often considered relevant only to the specific ethnic group.

Teachers must continually grow in their own awareness, knowledge and respect for the various people of America. direct involvement in the concerns of visible minorities such as protest letter writing, community service work, inservice courses, attendance at organizational meetings, etc. are only a few of the wealth of learning resources available to the teacher for personal enhancement.

Above all, teachers should be conscious of the diversity of life styles within Japanese American communities. Japanese Americans are not monolithic, static oddities, They are a vital, dynamic part of our total society.

Primary Levels K-3

The teacher will be able to promote positive attitudes in each student to strengthen individual self-concept. The teacher will develop a sequential progression beginning with the individual and his/her relationship to the immediate environment and to others.

Concept	Key Questions	Activities	Suggested Materials, Resources
Values	What is the most important thing to you? In what way is this thing most important to you?	Have students bring an object to class that is special to them. Have them share the object with the class and tell how the object is special and important.	Individual student
	Who is the most important person to you? Why is this person important to you? Is there more than one person who is important to you? Who are these people? Why do you like them? How are you related to them? How are you important to them? What activities might you do together?	Have students draw a picture of their favorite person(s) and ask each child to share with the class.	Individual student
	What things do you like to do? At school, in class, on the playground, at home? What things do you dislike doing?	Have students discuss and make a list on the board. Ask them to count the differences in the list.	Board, butcher paper **Rainbow**—Value Scale p.71

Why do you think that it is important to share things, to help each other and to work and play with others?	List reasons that students give and ask them to give examples for school and their home. Have class work together in constructing a picture book that illustrates cooperation among individuals in various settings, e.g. home, school, community.	Use library books, toys and/or class pet as examples of things we share and can help one another with.
If we had only one object or toy that we could pick in our school, what would it be? How do we decide? In what ways could we share our one object?	Have students make a list of what they need most. Take a vote to see what most of them would choose. Discuss ways in which the one object could be shared.	
What people, events or things make you feel happy? What people, events or things make you feel sad? What people, events or things make you angry? Are there times when you want to be alone and quiet?	Ask students to describe how they feel inside for each emotion. Each student should choose a feeling and express it in class as an example. Ask each student to draw a picture of the way they feel then.	Individual student **Rainbow**, Feelings p.72 Fortune Cookie p.73 I'm Sorry p.74

Concept	Key Questions	Activities	Suggest Materials, Resources
Diversity	Why do you think there might be difference in what each person thinks is important?	Have students share a favorite fairy tale, story or special event.	Task cards may be developed by teacher.
	Are our reasons the same for liking different things?	Read folk tales or stories and ask children it there are different or similar stories.	Matsutani, **Crane Maiden** Uchida, **The Dancing Kettle**, **The Magic Listening Cap**, **Sea of Gold**
		Have students identify differences and similarities—both physical and cultural characteristics.	
	Why are certain people more important to us than others?		**Rainbow**, Daruma san p.75 Memory Description p.76
	Why do we have different reasons for people being so important to us?		
	How do you see yourself?	Have students look in a mirror and describe themselves.	
	How do you think other people see you?	Ask them to draw a self-portrait.	
	How are we alike? How are we different?		
	What would it be like if we all liked to do the same things?	Have students keep a daily journal of events, feelings and activities.	**Rainbow**, Stand Up & Be Counted p.77 A Flower p.78
	If we had no choice and everyone had to like the same things and do the same things, how would you feel?		
	Why is it important to know the way you feel and why?		

	We discovered that we feel differently at different times, even in the same day. We can say that we change and do not stay the same.	Have students bring a photo of themselves when they were younger. Ask them how they are different or alike. Have class make a special display with photos or drawings of each individual. It might be appropriate to compare with class school photo.	**Rainbow**, Drawing & Coloring Activity p.79 Personal Uniqueness Design p.80 The Orange Experience p.81 What Do You See? p.82
Concept Region	**Key Questions** Who and what makes up America?	**Activities** Cut out pictures that show different places and people doing different things. Ask students to try to find out where their parents, guardians, great grandparents were born. Have students share this information.	**Suggested Materials, Resources** Magazines, newspapers **Rainbow**, Who's an American p.83 Rainbow p.83
	Where do we live?	Ask students to look at a map and point out units, i.e., states that make up the U.S. Ask students to count the number of states in the U.S. Ask students to find on a map the state and region in which they live. Ask the students to mark the place on the map where they live.	U.S. map **Rainbow**, People Poster p.84 Finger-puppets of America p.85 State and local maps

	Ask students if they were born in the same state or country. Ask those who were born in other states or country to find on map and place a marker there.	
What types of areas do we find in the U.S.?	Ask students to describe characteristics of the place in which they live, e.g., city, town, suburb, farm, etc. You may wish to have students discuss size of an area, number of people living in an area, climate, labor (industrial v. agricultural). Have them list the things that are different and alike for two areas.	Magazines, old calendar pictures which can be used to develop task cards.
How do people who live in different parts of the United States share and help each other?	Ask students how and in what ways people living in a city, town or suburb buy the foods they eat; ask where food is grown. Students should find pictures of a city, town, farm. Ask them to think of other things or services that a farming area could provide, e.g., wool, poultry, meat. Students could plant flower or vegetable garden and learn process by which seeds develop into flowers, vegetables; the amount of time and the care required for growth and healthy products.	World, U.S., state maps Old picture magazines

Concept	Key Questions		Suggested Materials, Resources
		Ask students how people in agricultural areas buy fabric for clothing or other goods from large cities or suburbs.	
Community	What do we mean by the term community?	Discuss with students the differents definitions of the term community.	
	Is there something special about the community in which you live?	Ask students to describe the community in which they live, e.g., the community where school is located. Students can take a walking field trip.	Use magazines, local newspapers for pictures.
		What groups of people make up the community, what kind of work do they do, etc.?	
	What are some of the things that you like about your community?	Have students prepare a list, e.g., park, playground, zoo, flowers, trees, mountains, lakes, river, ocean, museum.	Board or butcher paper Pictures of local community
	What are some of the things that you dislike about your community?	Have students prepare a list, e.g., air and/or water pollution, traffic, dust, too quiet, too small, too large.	
	Are there a variety of cultural groups who live in your community?	Ask students to volunteer if they know a language other than English.	SFUSD Teacher Learning Center
	(In geographic locations where different cultural groups do not reside, the teacher should ask students to think of places in the U.S. where these groups may live.)	Ask them if they know words in a language other than English. Names: Uyeda, Murakami, Abe, Nishimoto, Watanabe	JACE (Japanese American Committee on Education)

	Words: Arigato (Thank You); Sayonara (Good-Bye); Konnichi-wa (Good-Day); Gakko (School); Me (Eye); Mi-Mi (Ear); Kuchi (Mouth); Hana (Nose); Ocha (Tea); Gohan (Cooked Rice); Hana (Flower) Try to arrange field trips to Japanese grocery store, Japanese American Buddhist temple or Christian churches, community centers, community groups, language school, bilingual class, shops.	
Are there special festivals and holidays celebrated in your community?	Have students identify what these holidays and celebrations are. Ask them how these celebrations and holidays got started and why they are important to their communities. Discuss the special festivals and holidays that one group, the Japanese Americans, celebrate. For example: New Year's Day Shogatsu January 1 This is a very important custom that is observed by most Japanese American communities. Special foods are served on that day and good wishes are carried to families. Girl's Day Hinamatsuri March 3 This is a very special day set aside for Japanese American girls. Special dolls are given to girls.	San Diego Unified School District, **History and Culture of Japanese Americans**, 1972 Uchida, **Sumi's Prize** (old country setting—can be used to demonstrate differences between Japanese American/Japanese celebrations.)

		Boy's Day Tango No Sekku May 5 This is a very special day set aside for young Japanese American boys. Each boy is given a carp (fish) flag that is flown by the family. Spring, Summer and Autumn festivals Dates vary according to geographic location. Japanese American communities celebrate popular national, regional and and local holidays. In Japan, some U.S. holidays are celebrated, e.g., Christmas.	Uchida, **The Birthday Visitor** **The Forever Christmas Tree**
	Who are some of the leaders in your community? Why are they called leaders? What things have they shared with the community?	Have students find out who some local leaders are and have them make up a list. Have students list the accomplishments that have benefited the community.	

The teacher will be able to provide students with the ability to identify basic human needs and encourage students to develop positive attitudes for different needs, values and lifestyles.

Concept	Key Questions	Activities	Suggested Materials, Resources
Needs	What are some of the things that you need for every school day?	Have students help prepare a list of things, e.g., food, play, transportation (bus, streetcar, car, bicycle, feet), clothing, paper, pencils, crayons, books, etc. Ask them to choose the one that is most important to them and explain why.	Individual student

What are some of the things that all people need to stay alive? Why do you think that people need these things?	Have students understand the basic human needs, i.e., food, shelter, sleep, recreation and affection. **Food:** Ask students if they have ever been hungry. Ask them to describe how they felt (sad, grumpy, tired, angry). **Shelter:** Ask students to think about what they would have to do to protect themselves from rain, wind, cold or bugs. Have students plan a camping trip in an area where there are no houses or apartments. **Sleep:** Ask students to describe their feelings when they do not get enough sleep. Ask them what things might keep them awake at night, e.g., thunder, lightning, fire engine, scary dream, stomach ache, etc. **Recreation:** Ask children what it would be like if they had to work all the time.	Pictures of young children and the basic human needs Individual student Individual student Individual student Individual student

		Ask them to describe their feelings if they had no time to play games with friends, listen to the radio, read a book, go to the movies, ride a bicycle or watch television.	

In each society, people have identified different solutions in the identification and production of goods to meet basic needs. The teacher will be able to provide students with the ability to appreciate differences in meeting needs.

Concept	Key Questions	Activities	Suggested Materials, Resources
Needs Diversity of needs, values and lifestyles	What kinds of food do you like the most? the least?	Have students choose the foods they like most/least. Make up a list of foods under categories, e.g., fruit, vegetables, sweets, fish, poultry, meat, dairy products.	Pictures from magazines, books, cookbooks that show different foods and table settings
	Do you think that all people eat the same foods and prepare them in the same way.	Students should be encouraged to share ideas about the various foods that they eat. Ask students if they ever help in cooking a special meal, e.g., helping to prepare for dinner, a picnic, a barbeque or a holiday dinner.	Individual student
	Do you like to try new foods? Why or why not?	Bring samples of various foods to class. Try to find examples of foods that students are not familiar with. If possible, have students look at, touch and taste the foods.	Various foods.

When we celebrate holidays, do you think that special foods are served?

For example, ask children to prepare a menu that might be served for the July 4th celebration.

Plan a class picnic and ask what things they would need to go on a picnic.

Ask children to look at the menu and ask why certain foods are popular to take on picnics.

Japanese American students may say that their picnic menu might include: hot dogs, marshmallows, teriyaki chicken (soy sauce marinade), potato salad, sushi (seasoned rice cakes), green salad, cake. cookies or manju (sweet confections made from rice flour).

As with other meals, Japanese Americans often eat foods that their grandparents served as well as common foods served all over the U.S. such as hamburgers, steak, rice, lamb chops, green salad, cake, puddings, etc.

Picnic goods, e.g., bag, basket, cloth, blanket, paper cups, paper plates, napkins, forks, spoons

RAINBOW PROGRAM ACTIVITIES
FOR THE
ETHNIC CULTURAL HERITAGE PROGRAM

Compiled by:
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TITLE: Value Scale

OBJECTIVE:
The value scale of each individual is different, influenced by his experiences, beliefs, likes and dislikes, standards, etc. What is valued highly by one person may not be valued at all by another. But this does not make one right or wrong. Everyone's personal judgment is correct only for the individual and should not be forced upon another.

MATERIALS NEEDED:
Pencils and papers.

PROCEDURE:
Pass out a paper to each child and ask them to write down the four seasons, summer, fall, winter and spring. Then ask them to rank them according to preference: best, second best and so on down. Now have them share their ranking with the group. Discuss why they each ranked the seasons their way. "Why isn't everyone's list the same?" (Discuss) "Does it mean that one person's list is more correct or better than another's?" (Discuss) Stress that each ranking was right for the one who wrote it – every person has the right to a different set of values; we are all different. "If your classmate's opinion does not agree with yours, is his wrong?" "Can we learn to respect the other person's values, too?" Don't we all have the right to like or dislike things and not have to think alike? What are some things we can do to show that we respect another's opinions even though they may not agree with you?" (Discuss)

SUGGESTED VARIATIONS:
Instead of seasons, one can use T.V. programs or food or sports.

ANTICIPATED OUTCOME:
The children will see that each has a good reason for their opinions and that differences are expected because everyone does not think alike. No one's opinion should be forced upon someone else. Different values or different people should be respected.

FOLLOW-UP ACTIVITIES:
Ask the children if they would try to respect the other person's value scale even if it does not agree with theirs. Try to practice this and come back to class next week reporting what, if anything, happened.

TITLE: Feelings

OBJECTIVES:
Everyone has feelings. We should be aware of this and respect one's feelings; avoiding words and acts that could hurt others.

MATERIALS NEEDED:
Strips of paper, felt pen and empty can.

PROCEDURE:
Start the discussion by relating an incident where someone's feelings were hurt because of something said. Ask the children, "Can you tell me – what are feelings? Can you name some feelings?" (As they name them, write them down on the strips of papers, e.g., happy, mad, scared, proud, sad). "How can you tell by looking at a person what he feels?" (Discuss) "I've written all the different feelings you've mentioned on these strips, now I'll fold them and put them into this can. Let's do some acting." As the can is passed around, take out a strip, look at the feeling written on it, and without a sound or a word, act it out. The rest of us will try to identify the feeling." (If the child does not want to act out a certain feeling, he can return it to the can and take out another one to do. Let everyone have their turn.) "We were able to identify these feelings because they showed on the outside. Are there times when we feel something inside us but it does not show on the outside?" (Discuss) "Can you remember being hurt by someone, but not showing it outwardly?" (Discuss) "What are some ways we hurt others' feelings?" (Discuss things we say or do.) "Do you like everyone in your class? Why? Are these reasons really important enough for disliking someone?" (Discuss) "Have you unintentionally hurt someone?" Have you ever purposely hurt someone?" (Discuss)

SUGGESTED VARIATIONS:
Instead of writing the feelings on strips of paper, have a large drawing of a person (outline) and let the children write these feelings on it, showing that these feelings make up the person. Maybe they could make simple face sketches depicting the different feelings.

ANTICIPATED OUTCOME:
The children will become more aware of their different feelings and how their actions or words can affect others so much. Relating their own experiences with these feelings, and remembering the pain, they can appreciate how others feel, too. Hopefully, they will be more sensitive to each other's feelings.

FOLLOW-UP ACTIVITIES:
Ask the children to make a contract with you – that they agree to try for one week (until they meet with you again) to avoid hurting someone's feelings. Tell them to be very honest about it and report on their efforts next time.

TITLE: Fortune Cookie

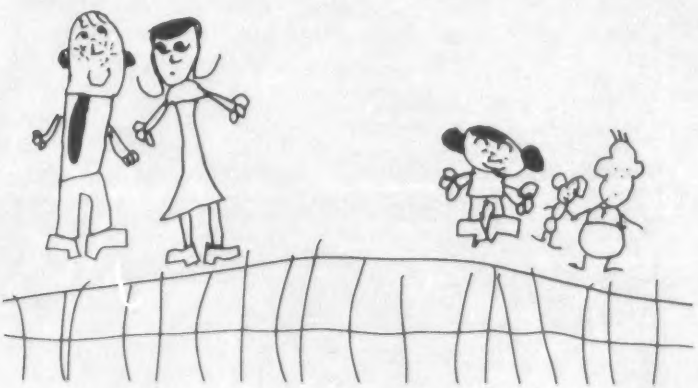
OBJECTIVE:
Understanding and appreciation for other people begins with compassion for others' individual needs. Happiness can be derived from making other people happy. In order to make other people happy, one must know what makes that other person happy. Happiness is an individual state of mind based on individual values.

MATERIALS:
Fortune cookies, paper and pencils

PROCEDURE:
The leader and children sit around in a circle. The leader explains "These are called Chinese fortune cookies. You probably know that they have fortunes inside them that often make people a little happy." The leader then asks each child, "What makes you especially happy?" Each child will then tell the group what makes him or her happy and why. For example, one child may say, "It will make me happy if I could do my math problems because geometry is hard for me." While for another child, geometry may be easy, therefore the first child's wish would have no value for the second child. After every child has made a wish, then the leader asks the group, "Let's make a wish for Bobbi; something that will make her just a little bit happier." The children will have to either recall what Bobbi's wish was or make up a new wish which, based on their understanding of Bobbi's needs, will make her happy.

ANTICIPATED OUTCOME:
By playing this game, each child will learn that other children's wishes are different from theirs because of differences in individual values and needs.

FOLLOW-UP ACTIVITIES:
The children can make wishes for their loved ones at home. Fortune cookies can be purchased for the children to stuff their own fortune for specific people outside their classroom.



TITLE: I'm Sorry

OBJECTIVES:
To help youngsters to understand and/or become aware that being hurt by someone else's thoughtlessness and hurting someone by our own thoughtlessness is part of life. However, we all can benefit positively by our willingness to acknowledge our shortcomings and by trying to soothe our thoughtlessness by saying "I'm sorry."

MATERIALS NEEDED:
None

PROCEDURE:
1. Ask youngsters to think of and share with the others (if they like) times when they have been hurt by someone else.

2. Ask youngsters to think of and share with the others (if they like) times when they hurt someone else.

3. Discuss with youngsters their feelings during these experiences.

4. Discuss with youngsters the fact that when problems are resolved in a positive way (e.g. saying "I'm sorry") everyone feels better.

5. Encourage youngsters to think of someone whose feelings they may have hurt previously (or may hurt, in the ensuing week) and to try to resolve those hurt feelings by apologizing. Acknowledge the fact that at times it may be difficult to do.

6. Do something nice for someone they've hurt.

ANTICIPATED OUTCOME:
Hopefully, youngsters will gradually find it more satisfying and perhaps, easier to acknowledge their shortcomings and make efforts to rectify them in some positive way.

FOLLOW-UP ACTIVITIES:
Following week, ask youngsters to share (if they like) any times they may have made apologies to someone they hurt or tried to make up for hurting that person in some other way.

TITLE: Daruma san ("Doll" may be purchased in gift stores in Japanese American centers)

OBJECTIVES:
To help children achieve the spirit and determination to go on even when things are not running smoothly.

MATERIALS NEEDED:
Daruma san

PROCEDURE:
This is Daruma san. He represents an Indian philosopher who meditated in one position for so long that he lost the use of his eye, his arms and his legs. legs.

In Japan, a doll like this is given to a person starting a business venture by friends as a good luck charm. After a year has gone by and if the person is still in business, he and his friends will gather together and paint the eyes in the Daruma san. This is a happy occasion for the Daruma san is no longer blind, but can see and is successful.

Now, push the Daruma san down. No matter how many times you push him down, he returns to his original "up" position. In spite of all his handicaps, he has the determination to get up and start over.

SUGGESTED VARIATIONS:
Tell in a story form.

ANTICIPATED OUTCOME:
Children will realize that they too can achieve the spirit to lift their heads up high and try again.

FOLLOW-UP ACTIVITIES:
1. Draw a picture of Daruma san.
2. Leader and children can set up some goals to accomplish. For example, how can we help each other when we are feeling down? Make a list of suggestions and ideas.
3. When children and leader decide that this set of goals has been met, they can paint the eyes in their Daruma san.

A FUN GAME:
Children sit in a circle with their legs and arms crossed. They sway from side to side in rhythm and sing in unison:

"Daruma-san, Daruma-san	"Daruma-san, Daruma-san
Nira miko shimasho	Let's look at one another
Warattara dameyo	To laugh would not be good
Ichi-ni-san-shi-go"	One-Two-Three-Four-Five"

Everyone must have a serious expression on his/her face and should stare at each other. The first person to laugh is "out".

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TITLE: Memory Description

OBJECTIVES:
An activity to show how observant the students are about each other.

To see what one student notices the most about his or her fellow classmate.

MATERIALS NEEDED:
(3 students)
1. Describer
2. Guesser (Identify)
3. Student being described

PROCEDURE:
The first student is chosen to describe another classmate in the room.

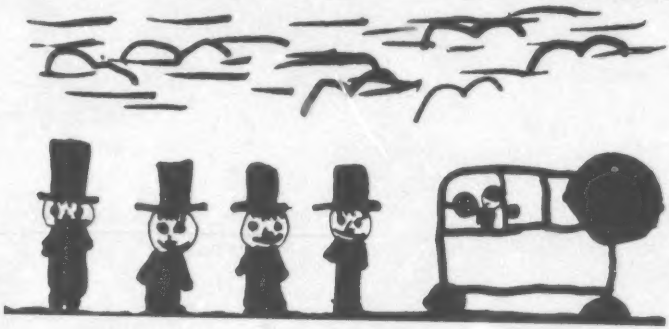
The next student, guesser, will be chosen and sent to a part of the room facing the opposite way from the class.

The last student involved will be chosen by the describer (first student). The describer uses the limit of three descriptions. Examples: height, color of hair or eyes, etc. By these descriptions, the second student will then try to identify the student being described.

SUGGESTED VARIATIONS:
This activity is done very well by using a blindfold on the guesser. Let the describer choose what features he or she may like to best describe the other student.

ANTICIPATED OUTCOME:
Sometimes through this activity we learn more about the child who describes another child. They also point out things that are different and they relate to this in a much more positive attitude.

FOLLOW-UP ACTIVITIES:
The activity should be done with a different set of three students. Discussion should follow and questions of why they chose the particular three descriptions.



TITLE: Stand Up and Be Counted

MATERIALS NEEDED:
Eight foot length of rope.

PROCEDURE:
1. Explain ground rules and exercise.

   a. Rope is held stretched out at each end by two of the youngsters.

   b. Statements will be read aloud to the others.

   c. Their responses will not be vocal, but expressed by standing at some point along the rope.

      1) Explain where they stand for varying answers:
      Agree _____ Disagree

      partially agree — partially disagree

      *d. Read sample statement and stand along rope yourself indicating your own response.
2. Begin exercise and carry on for no more than five minutes.

3. Discuss exercise.
   a. Promote discussion by pointing out that they did not respond exactly alike to all statements and that no one's response is better than the other.

SUGGESTED VARIATIONS:
Instead of using rope, have youngsters indicate responses by:

1. Agree: wave hands in air.

2. Disagree: thumbs down – allow no "unsure" responses here.

FOLLOW-UP ACTIVITIES:
In the weeks to follow, occasionally ask youngsters to relate (if they wish) times when they spoke out or acted openly to support what they believed.

*Sample statements.
1. All children are sloppy
2. Girls are smarter than boys.
3. It's O.K. to eat a lot of candy every day.
4. Teachers know everything.
5. Sometimes it's O.K. to cheat on a test.
6. Football is the most fun sport to play.
7. Having friends of many different races (?) is nicer than having friends of only one race (?).
8. It's O.K. to hit someone back if they hit you first.
9. Everyone should have a pet.
10. People who wear nice clothes are always nice themselves.

11. Summer is more fun than winter.
12. It's O.K. to tease someone who speaks differently than you do.
13. Talking with your mouth full of food is polite.
14. Being tall is better than being short.
15. It's important to have a fancy home.

Good idea not to use statements which may be too threatening or may make some youngsters unduly uncomfortable by responding in public **at this time**.

TITLE: A Flower

OBJECTIVES:
All flowers have their own beauty but when one kind of flower is put with other different kinds of flowers, they become a beautiful bouquet.

MATERIALS NEEDED:
Different colors of construction paper (flower)
Green construction paper (stem)
12" x 18" construction paper to be used as background to glue the vase of flowers on.
Scissors and glue

PROCEDURE:
Instruct each student to:

Draw a stem on green construction paper about four inches high. Draw a flower on their choice of color construction paper about two inches high. (Their favorite kind of flower).
Cut the outline of both the stem and flower.
Glue the stem to the flower.

Group Leader–
Draw a vase at least eight to nine inches high.
Cut the outline of the vase and paste it to the 12" x 18" construction paper.
When the students have completed their flower have them discuss why the particular flower they have chosen is their favorite.
After the discussion each student can glue their flower to the vase.

SUGGESTED VARIATIONS:
Felt flowers on a felt background.

ANTICIPATED OUTCOME:
The beauty of one flower is lovely but the beauty of different kinds of flowers together is even more lovely. We hope through this exercise the students will learn to appreciate the difference and beauty of each individual and understand that America is a beautiful bouquet of people representing cultural pluralism.

FOLLOW-UP ACTIVITIES:
This same idea can be expressed using the fruit bowl. Each fruit has its own color and flavor.

TITLE: Drawing and Coloring Activity

OBJECTIVES:
By drawing pictures of each other, students may recognize and see the beauty of the individual.

MATERIALS NEEDED:
Paper, crayons — small box, strips with names of each student in the class.

PROCEDURE:
Put all the names of each student in the small box. Have every student pick out one name from the box.

Explain that they will draw a picture of that classmate. It is important to keep the name a secret.

Later, after the pictures are done, collect the drawings with the names of the students who did the drawings.

The class will then look at each drawing and guess who the drawing is of.

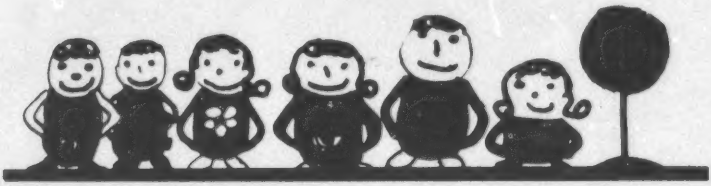
When a student guesses the right student, ask what in the picture identified it more clearly.

SUGGESTED VARIATIONS:
This activity may work in reverse. Instead of drawing another student, they can draw a picture of themselves. Then see how the rest of the class can guess.

ANTICIPATED OUTCOME:
This activity points out that we are defintely not the same. Life is more fun and beautiful with each of us as different from the other person.

FOLLOW-UP ACTIVITIES:
This can be done again. Students will most likely draw a different name from the box.

Talk about the expressions of the faces drawn on some of the students.



TITLE: Personal Uniqueness Design

OBJECTIVES:
Each child makes a design incorporating three things that are unique to him.

1. his name
2. his signature
3. his creative ability

MATERIALS NEEDED:
Colored papers, paints, pencils and crayons.

PROCEDURE:
Explain the term "Unique". Instruct the children to fold the paper in half lengthwise, unfold it and write his own name on the fold line like a signature in pencil. Go over the pencil with paint and quickly refold it, rubbing the paper to transfer the painted lines to the opposite side of the paper. Unfold it and tell the children to go over any lines not clear. Tell them to hold the paper vertically and see an interesting design appear. Instruct them to add color or fill in areas or embellish in any way they like to make it more interesting. Afterwards, discuss with the children their feelings about creating something uniquely their own . . . their personal uniquenesss design. Mount on colored background and make a display.

SUGGESTED VARIATIONS:
Instead of paints use crayolas and press with warm iron to transfer the design.

ANTICIPATED OUTCOMES:
Children will see that they each have a uniqueness, that each child is special in his or her own way and that it is these unique differences that make us interesting individuals.

FOLLOW-UP ACTIVITIES:
Each child can make two lists; one listing the similarities the children have, and the second listing the differences they have. Discuss the two lists.

TITLE: The Orange Experience

OBJECTIVES:
To view each person as an individual and not in a collective. We tend to lump people together instead of seeing them as unique individuals.

MATERIALS NEEDED:
One orange for each student and a brown bag for the leader.

PROCEDURE:
Everyone is seated in a circle or around a table. Leader explains to group that everyone is to take one orange out of the bag. After he picks the orange he will be given a few minutes to make friends with the orange. Then we will take turns introducing our friend to each other.

After five or ten minutes (depending upon the group) the leader introduces his friend to set the mood. Then all the children take turns introducing his friend. After everyone is done, pass the bag and ask everyone to put his friend in the bag. The leader then rolls the oranges out of the bag onto the table and asks everyone to find his "friend".

SUGGESTED VARIATIONS:
Use potato, etc.

ANTICIPATED OUTCOME:
All oranges look the same until you take the time to become friends.

The children will take time to make friends.

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TITLE: What Do You See

OBJECTIVES:
To show the children that differences in perception and interpretation are part of each child's uniqueness.

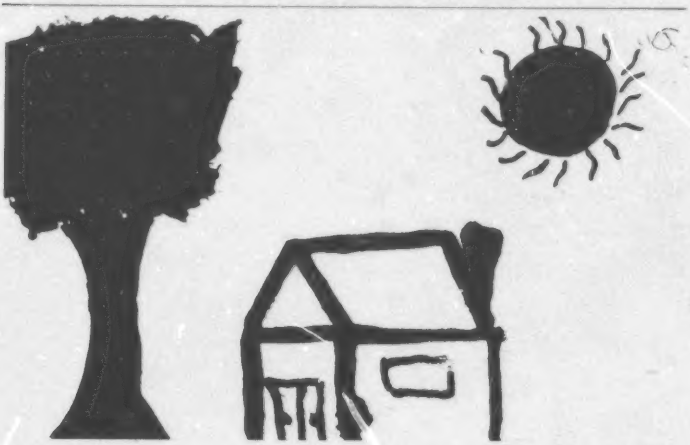
MATERIALS NEEDED:
Drawing paper with symbols drawn on. Pencils or crayons.

PROCEDURE:
Give each child a piece of paper on which a symbol or symbols have been drawn. The same symbols should be on each child's paper. Each child is to complete a picture, letting the symbols suggest the subject and become part of the picture. Encourage each child to do own picture, not looking at each other's until everyone is through. After they are all finished, compare the pictures emphasizing differences in perception and interpretation. Explain that no one picture is the "right" interpretation of the symbols . . . that each picture is right for the person who drew it. Make a parallel with other interpretations we make in life.

SUGGESTED VARIATIONS:
Instead of drawn symbols, use colored paper cut-outs and have each child arrange the pieces according to their own kind of design or picture.

ANTICIPATED OUTCOME:
Children will see how everyone's picture was different though starting with the same symbols because each child interpreted them his own way; that though everyone's was different, everyone's was right.

FOLLOW-UP ACTIVITIES:
Show some pictures illustrating different situations and let each child make up their own captions to them. Compare them with each others and discuss.



TITLE: Who's an American

OBJECTIVES:
To clarify in youngster's minds what the term "American" means.

MATERIALS NEEDED:
World map or chalk board with chalk and eraser.

PROCEDURE:
1. Discuss with youngsters story of Christopher Columbus "discovery" of America.
2. Use maps or drawing of world on chalk board to show how people migrated to America from all parts of the world.

3. Discuss how all people who came (or come) to live in the U.S. are "Americans".
   a. Discuss technicality of American "Citizenship" if it comes up.
   b. Impress upon youngsters the fact that persons of **all** ethnic or religious backgrounds are part of the U.S.

ANTICIPATED OUTCOME:
Hopefully, youngsters will come to feel secure, comfortable and finally proud of the fact that they are "Americans" no matter what ethnic background they have.

TITLE: Rainbow Concept, not a melting pot

OBJECTIVES:
Our country is made up of people of many different cultures. America is great because of her cultural pluralistic make-up. The differences of the people and their cultures should not be assimilated into one type, but exist side by side with one another respecting each other's uniqueness.

MATERIALS NEEDED:
White paper cut into arched shapes, water colors, brushes, and water.

PROCEDURE:
Talk to the class about the concept of "America – the melting pot of the world." Ask if they understood what was meant by this statement. Then explain that it meant many different people thrown into one pot and everyone molding into one type of person . . . Now pass out the arched shaped paper to each child, a brush and some water colors and container of water. Tell them to take one color and paint the whole paper with it. Then select another color and paint over it completely. Continue this with two or three other colors until the results is a muddy mixed hue. Talk about each color representing a culture being mixed up with many others so that the result is an indistinguisable cultural mush. Ask the children if that is preferable. Now, what do you think I mean when I say, "America is like a rainbow". (Let them discuss again.) Then explain that it means to me (if they could not explain themselves) many different people of different cultures living side by side without everyone being the same. Pass around another arched paper and this time ask them to pick one color and paint it as a stripe starting at one edge of the arch and continuing to

the other edge. Select another color and paint it alongside of the first the same way in a stripe. Continue on to other colors until the paper is covered. Ask them what it looks like. (The results should look like a rainbow.) Now ask them which painted paper they feel best represents America to them. Bring out the fact that, like the variety of different colors in a rainbow make it beautiful, so the variety of different people in America makes her beautiful, interesting and unique.

SUGGESTED VARIATIONS:
Instead of paints, one can use different colored cellophane paper to show mixture and clear colors.

ANTICIPATED OUTCOME:
The results that the children see for themselves in a tangible way are the beauty of all different colors side by side not having to mix and assimilate things. That each color should be accepted and respected for its own beauty and that together they enhance one another.

FOLLOW-UP ACTIVITIES:
Talk about the beauty of cultural pluralism and next time go into the People Poster.

TITLE: People Poster

OBJECTIVES:
Our country is made up of many different people of color. This is what makes America so rich and beautiful. The contribution of her many different cultures is her greatness and uniqueness.

MATERIALS NEEDED:
Old magazines, scissors, glue, large poster construction paper, and felt pen.

PROCEDURE:
Have the children collect as many old magazines, catalogs, etc., showing pictures of people. Tell them to cut out pictures of people of different colors. (Notice the mostly black and white world in magazines.) After they have quite a collection have them cut away any unnecessary printed matter or background from the people. Draw an outline of the United States about three feet wide on colored construction paper (pieced together) and cut this out. On this silhouette place all of the cut-out people shapes in a pleasing arrangement, overlapping, etc. When the group is satisfied with the compostion, let them glue the pictures down. When all gluing is completed, let them select a name for their people poster, (e.g. "People Power", "America, Land of Color", "We're All Different, Isn't that Beautiful"). If the group cannot decide on one title, let them put many labels on their poster.

SUGGEST VARIATIONS:
Instead of the U.S. outline, use a rainbow idea with a multi-colored arched shape on which the pictures can be glued. Title e.g. "Rainbow People", "Rainbow Land". A child suggested making up a magazine showing all different people in ads, stories, etc., using cut-outs again.

ANTICIPATED OUTCOME:
Through the meduim of the art form of collage, the children can tangibly "make" a beautiful America with all her different people in close harmony. They can see that a world of many different colors is more interesting and beautiful and preferred.

FOLLOW- UP ACTIVITIES:
After the poster is completed, put it up on display and discuss it. They can show it to other children or add their own pictures to it. Ask them to look around them at school and see the beauty of so many different children playing together.

TITLE: Finger-puppets of America

OBJECTIVE:
As all the fingers of a hand are necessary for the hand to function efficiently, so all the different peoples of America are necessary for her to become truly great.

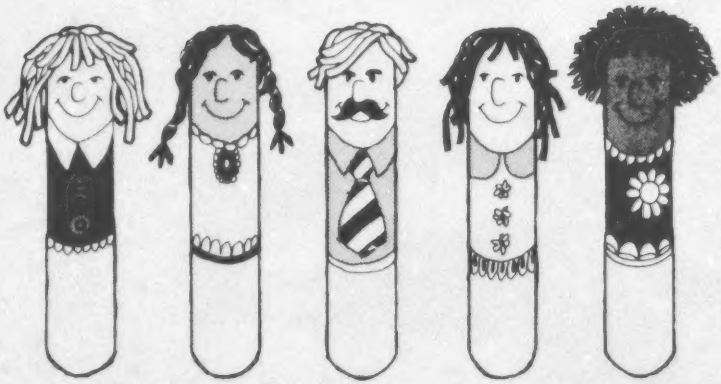
MATERIALS NEEDED:
Origami paper, scrap yarns, scissors, stapler and felt pen.

PROCEDURE:
The leader holds up his hand with his fingers apart and says, "Look at the fingers of your hand – see how each finger is necessary to the total efficiency of the hand. Each finger has its unique quality and function and their working all together makes the hand a very efficient tools. (Demonstrate gripping, picking up, etc.). If you took away any one of the fingers, you sure would miss it. The hand could still function but not as efficiently. It's better to have all five."

"Now let's say that the hand represents America with the fingers its people. Think of all the different kinds of people living here and name them. (As they name each group of people put the finger-puppet that represents them on a finger until all are covered.) They should have all the colors of people in America, red, yellow, black, brown and white. All five fit nicely on the fingers. Talk about the uniqueness of each puppet with each adding to the country's greatness as a whole. The beauty of all the colors of man living together, respecting each other, side by side. (Manipulate the finger-puppets apart and together.)

"Now let's each make our own finger-puppets and perhaps do a play on America's people." Pass out materials needed and show them how to make quick and easy puppets.

Make five origami paper puppets. Roll origami paper into tube and staple. Fold down top for head. Draw facial features and clothing with felt pen. Add yarn hair. Puppets should be of yellow, red, white, black and brown origami paper.



ANTICIPATED OUTCOME:
Children will see through this visual manner that this country is made up of many peoples of color and that it is their unique differences which contribute to the total greatness of America.

FOLLOW-UP ACTIVITY:
The children can make up a play about the different peoples of America and using their finger-puppets put on a presentation to the class. The song, "This Land is Your Land, This Land is My Land" could be sung manipulating the puppets.

The teacher will be able to provide students with the ability to develop positive attitudes about the Japanese American experience in the United States. Students will be able to discuss the historical role of Japanese Americans as one of many immigrant groups.

Concept	Key Questions	Activities	Suggested Materials, Resources
immigration	Why is the U.S. called a "nation of immigrants"?	Ask students where they were born.	U.S. map
		Ask students to try to find out where their parents, guardians, grandparents, great grandparents were born.	World map
		Ask students to identify on U.S. map and place marker where born.	Markers
		Ask students if they know anyone in their community who was born in another country. Find out what country.	
		Ask students to place markers on world map where ancestors came from.	Immigration figures
		Have students look up in the dictionary the difference between immigration and emigration.	Dictionary
	Who are the immigrants and why did they emigrate to the U.S.?	Have students read selections that give a perspective as to why immigrants came.	Visual Communications, **Wataridori** (S)
		Have students read selections that tell about why Japanese chose to leave Japan and come to Hawaii and the U.S. as one of the various immigrant groups.	Ito, **Issei** (T) Uchida, **Sumurai of Gold Hill** (S)

		Ask students to develop a profile or similar problems that an immigrant might experience. Have students keep a personal diary chronicling feelings if they were leaving their home in another country to settle in the U.S., a new country. For example, ask students what they might feel like if they could not speak or understand another language, found different foods and customs.	Inouye & Elliott, **Journey to Washington**, Chapter 1 (S) **Learner Ethnic Studies Library: Japanese in America** (S) Daniels, **The Politics of Prejudice**, Chapter 1 (T) Interviews with local individuals or resource speakers from the Japanese American community
	Do you think that Japanese emigrated to the U.S. only? What other countries do you think they might have emigrated to?	Students should search to find accounts of Japanese who emigrated to Canada, Mexico and Hawaii, which was still a territory and not a state.	Ito, **Issei** (T) Conroy & Miyakawa, **East Across the Pacific** (T)
Concept Values Attitudes	**Key Questions** What important values did Japanese immigrants bring with them from Japan to the U.S. at the turn of the century? century?	**Activities** Students should research some of the values that were held in Japan during the Meiji period (1868-1912); Taisho (1912-1926) and the Showa period (1926-present).	**Suggested Materials, Resources** Kitano, **Evolution of a Subculture** (T) Peterson, **Japanese Americans** (T)

(In areas where newly arrived immigrants live, the teacher may wish to draw on the current situation and values systems of these various groups.)	Examples of values that Japanese immigrants brought with them include, but are not limited to the following: On - Obligation Giri - Duty Gaman - Perseverance Hazukashi - Embarrassing Enryo-Reserve, Restraint (Self-discipline) Haji - Shame Shikataganai - Acceptance of changes in circumstance and environment **Generally** these values stressed group cooperation, harmony and consensus; pride, acceptance of a changing environment; a strong sense of group obligation and duty. (See Historical Narrative under Section I.)	San Diego City Unified School District, **A Guide for Teaching and Understanding Japanese American History and Culture**
How do you think that these various values might have helped the Japanese immigrants in "settling" in the U.S. and establishing communities? How do you think that there might be a conflict between values stressed in Japan, the U.S. and perhaps other countries.	Have students read **Samurai of Gold Hill** (Uchida, Yoshiko) and try to identify some of the values and write an essay as to how it affected the lives of this family in California. Have students identify values stressed in the U.S. such as rugged individualism. Have students organize a debate focusing on the advantages and/or disadvantages of various values, e.g., Individual will v. Group harmony Competition v. Cooperation	Uchida, **Samurai of Gold Hill** (S)

	How do you think that Japanese values have changed? Have other groups' values changed over time? Why do you think that a lot of Japanese Americans take pride in these values?	Have students read and interview individuals about the changes that have have taken place in other groups. Have students read about the changes that have taken place in the U.S., e.g., from a predominantly agricultural to more technological society. Have students discuss the advantages and disadvantages of change, e.g., what are some of the problems that we find today in large urban areas that we would not have found in smaller agricultural communities. Have students complete a matrix to determine advantages/disadvantages of an agricultural or technological society.	Kitano, **Evolution of a Subculture** (T) Ethnic newspapers and publications
Concept	**Key Questions**	**Activities**	**Suggested Materials, Resources**
History	How did events in U.S. history affect Japanese immigrants?	Have students read about and discuss the following events:	Richmond Unified School District (T)
Immigration	How did laws help or hurt Japanese immigrants? How do you think you would feel if you were unable to be a citizen and have rights?	1882 Chinese Exclusion Act—Economic, Labor 1886 Japanese government authorized Immigration to U.S.—Labor Students should be aware that Japanese were ineligible for citizenship and voting rights.	Leathers, **Japanese in American (S)** tenBroek, Jacobus, Barnhart, Matson, **Prejudice, War and The Constitution**

Why do you think that it was unfair that Japanese immigrants could not buy land even though they had the money to pay for the land? Do you know of other groups of immigrants that were not allowed to to the U.S.?	1906 Segregated school in San Francisco established for Japanese and Japanese American students 1907 Gentleman's Agreement 1908 1913 Farmers and labor organizations pressed for Alien Land Law. 1920 Alien Land Lease Law (California) (Other states passed similar restrictive laws) 1924 Oriental Exclusion Act Have students write about one of these events or laws and how it affected Japanese	Daniels, **Politics of Prejudice**. Chapters 2-8 (T) Daniels, **Ibid.** Chapters 4-6 (T) Daniels, **Ibid.** Chapter 7 (T)
Why do you think Japanese communities developed and for what reasons do you think they were separated?	As a result of previous readings, students should list why Japanese communities were established, e.g., language, customs, laws which prevented Japanese from living in certain areas, from borrowing money, etc. Have students read about some of the social organizations that were formed to help newly arrived individuals.	JACL workshop 1
What roles(s) did Japanese immigrants play in U.S. history and what achievements have they been able to accomplish?	Have students develop a matrix of various occupations. Ask them what kinds of work most immigrants did when they first arrived. E.g.	Hosokawa, **Nisei** (T) Richmond Unified School District (T) Kitano, **Evolution of a Subculture** (T) Herman, Masako, **The Japanese in America** See short Biographies at end of section also.

Concept	Key Questions	Activities	Suggested Materials, Resources
History	Did you know that Japanese immigrants and their children were evacuated and sent to live in fenced camps in the U.S.?	Have students look through the book **Executive Order 9066.**	Conrat, **Executive Order 9066**
Migration Racial Discrimination	How do you think you would feel if you were forced to leave your home, pets, friends and go to a strange place just because you or your ancestors came from a certain country?	Ask them to describe the feeling in the pictures. Show filmstrip of evacuation. Have students discuss feelings described in **Journey to Topaz.**	JACL workshop 2 Uchida, **Journey to Topaz**
	Where do you think these camps were located?	Have students look at map listing locations and numbers of people who lived in each area.	Map of 10 Relocation Centers
	What changes do you think Japanese and Japanese American people found after leaving the camps?	Most Japanese Americans returned to their old homes and others moved to new areas where different groups helped people to resettle, e.g., Chicago Resettlement.	Kitagawa, **Issei and Nisei (T)**
	What changes do you think might have taken place in the Japanese and Japanese American people after camp?		Hosokawa, **Nisei**, p. 475- Setsuko Nishi (T)
	What changes do you think might have taken place among the non-Japanese people?		Thomas, Dorothy, **The Salvage** (T)
	Do things in your community stay the same all the time?	Conduct a field study to nearby community.	

	What things (buildings, stores, houses, apartments) or people have changed? What might be reasons that caused change?		
	Do you think that the removal of Japanese and Japanese Americans was fair or unfair? What are the reasons you would give for fair/unfair treatment?	Ask students to think about the different events during WWII and the treatment of Japanese and Japanese Americans and how it hurt/helped them. Organize a student debate.	Students
Concept	**Key Questions**	**Activities**	**Suggested Materials, Resources**
Communities Diversity	Where do Japanese Americans live in the United States?	Use information from the 1970 census data showing states in which Japanese Americans reside Ask students to find out where communities of Japanese Americans live, e.g., some areas have greater concentrations of a group living in a state, city. Ask them if they live in cities, towns, suburbs, farms. Find 5-25 Japanese American surnames. Identify and plot on community map.	U.S. census bureau study U.S. map City directories U.S. census data Population pyramids U.S. Dept. of HEW, Asian American Affairs Office, **A Summary of a Study of Selected Socio-Economic Characteristics** (T)
	In what ways do you think that Japanese American communities may be alike or different?	Have students look at the numbers of Japanese Americans in different communities.	U.S. map

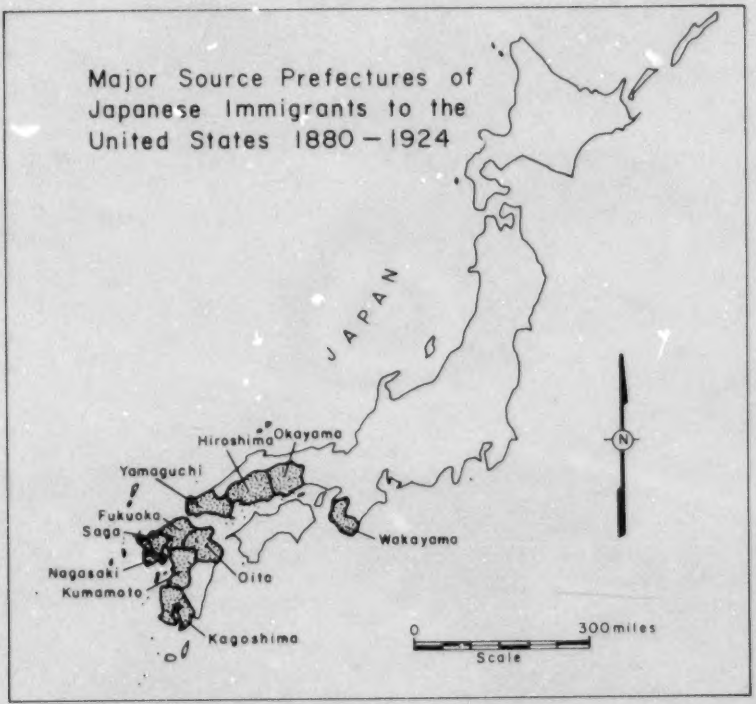
In what ways do you think that individual Japanese American families who do not live in larger ethnic communities may be alike or different?	Have students identify where the largest numbers of Japanese Americans live, i.e., Hawaii, California, (L.A., Santa Ana, San Francisco), Illinois and Washington. Ask students to identify other states in which smaller numbers of Japanese Americans live, i.e., Oregon, Utah, Pennsylvania, New York, etc. Have students pick one area where you would find a Japanese American community. Have students read about the area, i.e., city, town; conduct field trip to see actual area and to check out accuracy of description(s). Have students read about the area, i.e., city, town, etc. Find out what other groups live in the area. If students live in an area where there is a Japanese American community, perhaps the students could write letters to Japanese newspapers, contact a local organization or community group to get current information about the Japanese American community. Plan a field trip to visit a Japanese American community. Help students to compile a profile of a specific Japanese American community for which they were able to get information.	U.S. census data Ethnic newspapers Japanese American individuals Board, butcher paper

Do you think that there are differences between Japanese people living in Japan, Japanese American people and other groups living in the U.S.?	Show filmstrip on modern Japan. Based on the Japanese American profile, ask students to list some of the things that are the same and different about Japanese and Japanese Americans and other groups in the United States. Use small research groups which will be responsible to present information to class by using reports, maps, discussions, etc.	Doubleday Multimedia **Japan Series** U.S. map Map of Japan Uchida, **Hisako's Mysteries In-Between Miya**
Do you think that there are differences between Japan and the U.S. as countries?	Help students to develop a profile of the following using Japan and the U.S.: Technological industries Climate Urban Suburban Rural Language Diet Government Education Arts Recreation Housing, etc. Holidays, festivals	

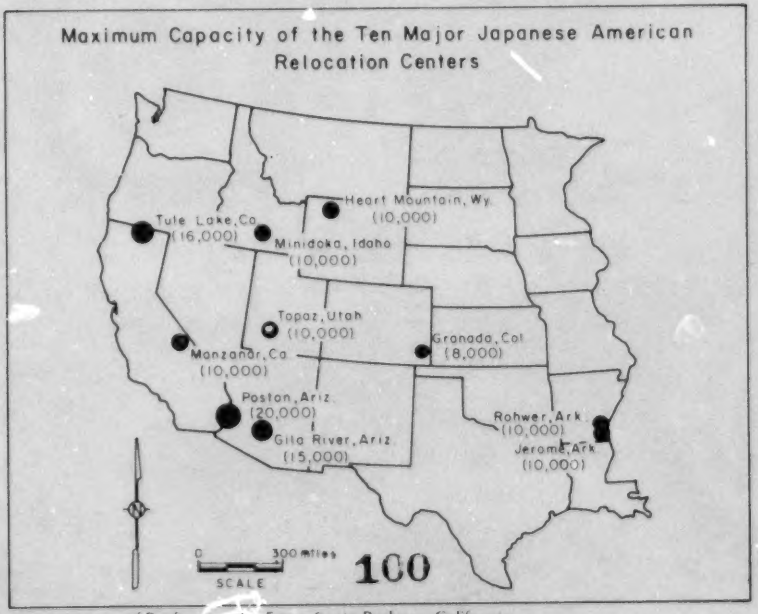
(Note: Information not readily available for dates of death and one birth.)

Area	Individual	Achievement
Agriculture	George Shima (Born 1870, immigrated to U.S. 1890)	Initially a labor contractor. Know as the "Potato King" in the San Joaquin delta area around Stockton, California. He was able to convert idle and mosquito-infested marsh lands into productive acreage to grow potatoes. Served as President of the Japanese Association of Stockton for 13 years.
	Jutaro Nakata (born immigrated to U.S. 1900)	Converted barren desert land near Fresno, California into productive vineyards. Served as director of Industrial Bank of Fresno and Trustee of the Fresno Buddhist Temple.
	Kanaye Nagasawa (Born 1853, immigrated to U.S. 1867)	Born Ficosuke Isonaga of Samurai Family in Kagoshima Prefecture. In 1865 chosen to visit England as one of the representatives of his Prefecture. Spent two years in Aberdeen, Scotland and returned to England in 1867 for education. Met Thomas Lake Harris, an American humanitarian and was persuaded by Harris to come to the U.S.(New York state) to participate in the "New Life" religious sect. In 1875, the "New Life" moved to California where the estate of Fountaingrove (Santa Rosa, California) was established. In addition to religious activities, vineyards, orchards, grain production was pursued. Horsebreeding was also pursued. Harris adopted Nagasawa and willed his estate to him.
	Zintaro Yamada (born 1876, immigrated to U.S. 1900)	First to introduce modern system in truck gardening in Los Angeles area. Served as President of the Japanese Farmers' Association.
Newspapers	Kyutaro Abiko (born 1865, immigrated to U.S. 1885)	Involved in publishing business. President and General Manager of Japanese newspaper, "The Daily Japanese American," in San Francisco. President of Gospel Society connected with Japanese Methodist Church.
	Shiro Fujioka (born 1879, immigrated to U.S. 1891)	Engaged in publishing business. Editor of "North American Times," Japanese daily in Seattle for 8 years. Moved to Los Angeles and was connected with editorial department of Los Angeles "Rafu Shimpo." In 1919-1920, President of Central Japanese Association of Southern California. During WWII active in Rice Campaign to send food to starving people in Europe.

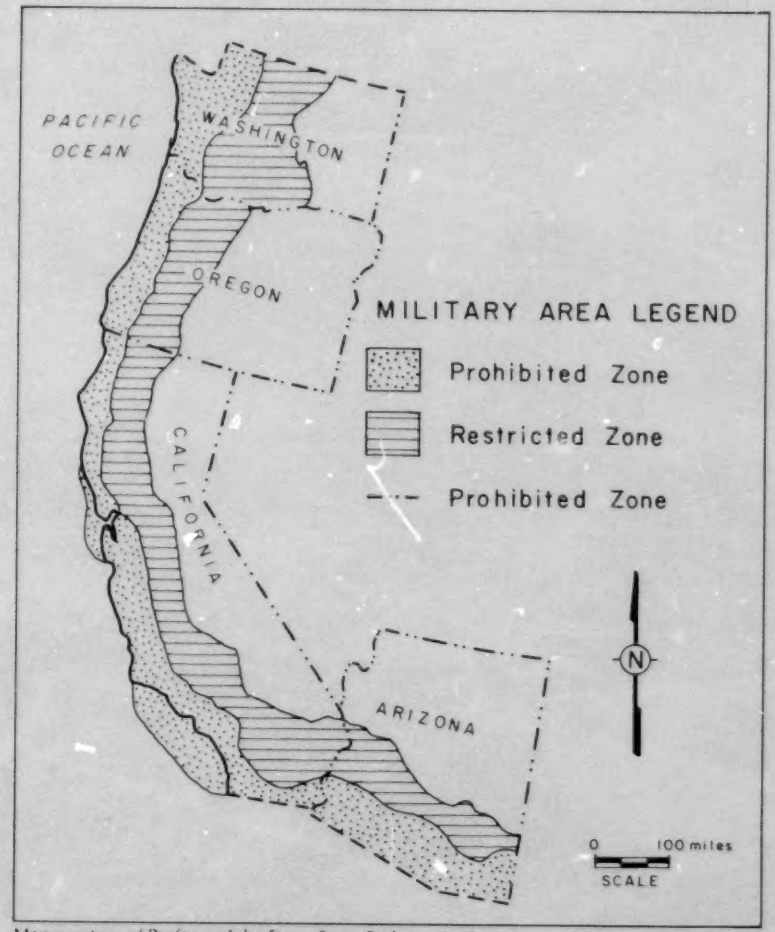
business	Jiro Fujioka (immigrated to U.S. 1903)	Company in Southern California. During WWII, active in seeking Japanese involvement to secure subscriptions to Red Cross and Liberty Loans.
	Kinzo Yasahara (born 1867, immigrated to U.S. in 1903)	Engaged in Hotel & Brewery business in Los Angeles. At onset of Prohibition Law, Brewery business converted to Japanese Food Factory for Miso (fermented soy bean curd) and Soy Sauce Factory. Also involved in shipping to Southern California and farming in Mexico.
	Harry T. Tomio (born 1882, immigrated to U.S. in 1889)	Educated in U.S. Ran one on the largest department stores in Southern California.
	Toruchiro Hori (born 1891, immigrated to U.S. in 1906)	Partner and general manager of Hori Brothers, a large furnishing store in Los Angeles.
Fishing	Masaharu Kondo (born 1877, immigrated to U.S. in 1908)	Educated at Imperial University of Japan, appointed as Commissioner of Imperial Fisheries Institute at Tokyo. Conducted international research on fishing methods and fish canning. In 1908, surveyed Pacific coast, then went to Newfoundland, England, France, Belgium, Italy, Germany, Russia, Siberia, Darien and returned to Japan in 1911. Developed fishing industry in San Diego, California in 1912. Organized the M & K Fisheries Co. President of the Mexican Industrial Development Company of San Diego and President of the Japanese Association of San Diego. He was active in the San Diego Industrial Exposition and American War Relief organizations.
Law	Katsutaro Tanigoshi (born 1880, immigrated to U.S. in 1894)	Attended Lowell High School (San Francisco, California). Graduated from Wisconsin University in 1902 and graduated from Northwestern Law School in Chicago with a law degree in 1907. Began practicing law in 1909 in Los Angeles, President of the L.A. Japanese Association and active in war activities for Liberty Loans, War Savings, Stamps, Red Cross and other relief organizations. Also Treasurer and Trustee for the Japanese Children's Home of Southern California.
Medicine	Peter M. Suski, M.D. (born 1875, immigrated to U.S. in 1898)	Worked as photographer while studying medicine at University of Southern California in 1917. Practiced medicine in Los Angeles.
Entertainment	Kintaro Sessue Hayakawa (born 1889) immigrated to U.S. in 1909)	Attended University of Chicago, majoring in drama. Arrived in Los Angeles in 1912 and became involved with legitimate theater. Became popular screen star in 1913.



Map courtesy of Professor John Estes, Santa Barbara, California



Map courtesy of Professor John Estes, Santa Barbara, California



Map courtesy of Professor John Estes, Santa Barbara, California

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U.S. Dept. of Health, Education and Welfare
Office for Asian American Affairs
Washington, D.C.

A SUMMARY OF A STUDY OF SELECTED SOCIO-ECONOMIC CHARACTERISTICS

JAPANESE AMERICAN HIGHLIGHTS

Immigration and Population

The Japanese Americans are the largest Asian American subgroup with a 1970 population of 591,000 persons. 72% of all Japanese Americans live in Hawaii and California.

Between 1960 and 1970, the Japanese American population in the United States increased by 27%. Since 1970, the rate of Japanese immigration to the United States has remained low, averaging 5,000 persons per year. About two-thirds of the additional persons added to the population since 1960 were attributable to births while the remaining third were new immigrants.

There has been a shift in the Japanese American population from one that is predominantly male to one that is predominantly female and the gap is widening. Two factors are involved: first there is a higher percentage of Japanese female immigrants and secondly women tend to outlive men. Males are now only 46% of the Japanese population, and among the elderly, only 43%.

Japanese Americans have a smaller percentage of young people under 18 in their population than does the U.S. population as a whole (29% compared to 34%). Part of this may be due to a lower birth rate among Japanese Americans. Another factor is a relatively high intermarriage rate between Japanese Americans and non-Japanese Americans. The children and grandchildren of these parents may no longer be enumerated as Japanese by the Census.

The percentage of all Japanese American adults who are elderly (11% of persons 1[illegible] and over) is lower than the U.S. average (15%). In rural areas, the concentration of elderly Japanese Americans is higher (16% of persons 18 and over).

Among all immigrants who came to the United States prior to 1925, 91% have become U.S. citizens. But only 46% of all Japanese who immigrated this early have become citizens.

Of all Japanese American males 16 and above, 70% have finished high school and 19% have completed college – figures well above the U.S. averages of 54% and 13% respectively.

As with the men, the percentage of Japanese American women who have completed high school (67%) is greater than the U.S. female norm (55%). The difference between the Japanese American and the total population is not as great for women as for men. The percentage of all women in the U.S. (8%). The percentage, however, is lower than the percentage among women in the other Asian subgroups.

The eduction attainment of the elderly Japanese Americans is much lower. Japanese American males 65 years old and over have had a median of 8.5 years of education and elderly Japanese American females had had 7.9 years.

Over 30% of Japanese American children, 3-4 years old are in some type of preschool program. This is more than double the participation rate for the U.S. (14%). Among the factors creating this higher enrollment rate is the very high labor force participation rate of Japanese American women (nearly 50%).

The college enrollment for young Japanese American adults 18-24 years old (56% of males and 48% of females enrolled) is higher than for any other group except for the Chinese.

Employment Characteristics

Over the decade the proportion of Japanese American women in the labor force increased from 44% to nearly 50%. The biggest change occurred in the proportion of married women in the work force. In 1960, only 12% of all Japanese American wives were working while in 1970 51% were.

The labor force participation rate of Japanese American men (79%) is 2% higher than the rate for males in the total population (77%).

Considerable differences exist between occupational distribution of Japanese Americans born in the United States and those born in Japan. 45% of all employed foreign-born Japanese American men are in so-called upper status white-collar occupations as professionals and managerial workers. Less than a third of the U.S.-born men are in skilled and semi-skilled blue-collar jobs while only 13% of the foreign-born Japanese males are so employed.

Family Characteristics

86% of Japanese families have both husband and wife, the same rate as that of the country as a whole. Of such families, the percentage with children under 18 (61%) is higher than in the country as a whole (56%) while the percentage with children under six (27%) is just at the national rate, suggesting perhaps a lower birth rate among younger Japanese.

One-third of all married Japanese American women have married outside of their ethnic group. 43% of the women 25-44 years old and 46% of the 16-24 years old are married to non-Japanese. Many of these women are post-World War II Japanese wives of former American servicemen.

Among Japanese American primary individuals (persons who live alone) the ratio of males to females is almost equal. Two-thirds of all elderly Japanese American primary individuals, however, are women. As in the total population, many Japanese American women who have outlive their husbands are left on their own in their old age.

Japanese American families are slightly larger than families in the total U.S. population. The average white family in the United States contains 3.5 persons while the average Japanese American family contains 3.7 persons. The fact that the Japanese American family tends to be larger than average U.S. families is due to extended family relationships, the presence of adult relatives such as grandparents, aunts and uncles, etc. While 12% of all families are extended families, among the Japanese American families, 16% are.

Educational Characteristics

68% of all U.S.-born Japanese American women are in white-collar occupations chiefly as clerical workers; on the other hand, 68% of the foreign-born women are in blue-collar jobs.

While most of the foreign-born Japanese American males immigrated as professionals or as students, sizeable proportions of the foreign-born Japanese females are elderly or war brides. Hence the distribution of jobs of foreign-born males and foreign-born females differs sharply.

There is a clear evidence that many members of the Japanese American population in the United States are underemployed. The proportion working in higher status white-collar jobs has not kept up with the proportion who are college educated. The gap is greatest among Japanese of foreign birth. There are only 0.9 foreign-born Japanese men in the higher status jobs for every one who is college educated while there are 1.5 men in the total U.S. population employed in the higher status jobs for every college educated male.

About 5% of all Japanese American males are employed on farms, the same percentage as for men in the total population. Among the employed elderly, however, 15% are on farms. Another 22% of these elderly Japanese American males are working as non-farm laborers.

Income

Almost a third (30%) of Japanese American men, 16 and over, earn less than $4,000 a year (almost the same as the national rate 31%) while another third (33%) of the Japanese American males earn over $10,000 a year. Although one-third are among the middle and upper income groups, one-third are also among the low income groups in the U.S. society.

Only 51% of all U.S. families have more than one earner. In over half of all Japanese American families, both husbands and wives work, compared to only 39% of the husbands and wives in the total population. Another factor is that over a third of all Japanese Americans live in Hawaii where the cost of living is at least 25% higher than the rest of the U.S.

58% of all employed Japanese American women are earning less than $4,000 a year. This percentage is smaller than the proportion of women in the total population (68%) who earn as little but far higher than the proportion found among men in any ethnic group.

Except in Hawaii, the income levels of Japanese American families with a female head are similarly low. Only 18% of such families in Hawaii, but nearly a third (31%) of such families in California, and a very high 47% of such families in areas outside of Hawaii and California survive on less than $4,000 a year.

Poverty Characteristics and Sources of Income

20% of all Japanese American families are receiving Social Security which is the same proportion as the rest of the population. The average amount of Social Security income that Japanese American families are receiving is lower than the average amount received by families in the total population however.

There is an average of 2.1 families in poverty for every one family receiving public assistance in the United States; the ratio for Japanese American families is 2.2 to one. The ratio is most imbalanced in states outside Hawaii and California where there are 3.8 Japanese American families with incomes below poverty for every one family on welfare.

Nationally, the rate of poverty among Japanese American families (6%) is lower than the U.S. average (11%). Of all Japanese American families outside of Hawaii and California, however, the rate of poverty is up to 11% – equal to the U.S. average. Of all foreign-born Japanese families, 17% had incomes under the poverty level in 1970. Of all Japanese American families in poverty, two-fifths are female headed.

A fifth of all Japanese Americans, 65 years old and over are poor. Over half (58%) of them live alone. Among Japanese Americans, a majority of the elderly poor who live alone are women, many of whom have become widowed.

SELECTED DATA

1970 Census of Population U.S. Dept. of Commerce

Subject Reports:
Japanese, Chinese and Filipinos
in the United States

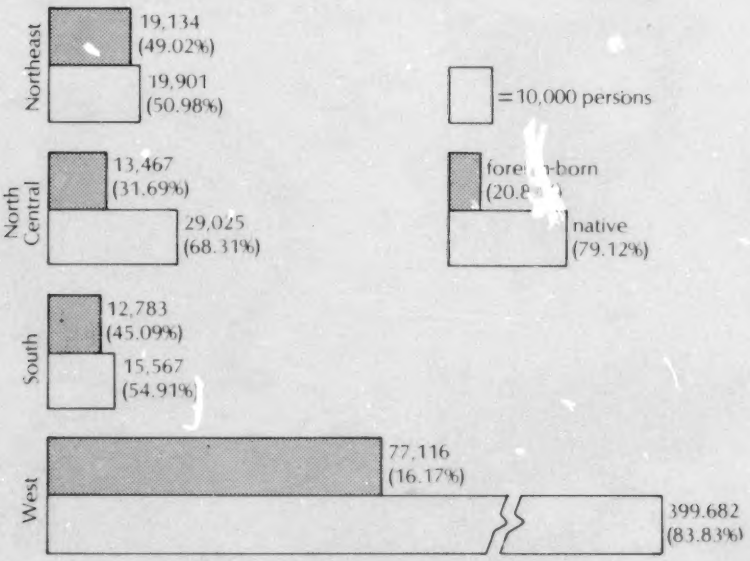
POPULATION AND GEOGRAPHIC DISTRIBUTION

Japanese and Japanese Americans by Place of Birth

Japanese Americans in the New England States
Japanese Americans in the Middle Atlantic States
Japanese Americans in the East South Central States
Japanese Americans in the South Atlantic States
Japanese Americans in the West South Central States
Japanese Americans in the West North Central States
Japanese Americans in the East North Central States
Japanese Americans in the Mountain States
Japanese Americans in the Pacific States
Japanese Americans in New York
Japanese Americans in Illinois
Japanese Americans in Washington
Japanese Americans in California

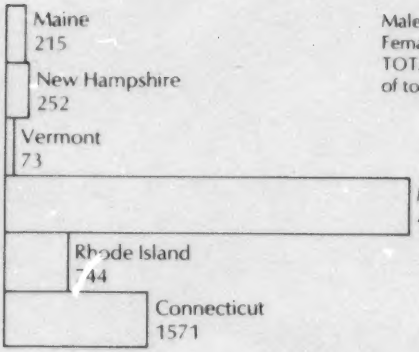
JAPANESE AND JAPANESE AMERICANS
BY PLACE OF BIRTH

1970 Census



JAPANESE AMERICANS IN THE NEW ENGLAND STATES

1970 Census



Male Total. 3,982 (40.7%)
Female Total: 4,488 (59.3%)
TOTAL REGIONAL POPULATION:7,570 (1.3%
of total Japanese American population in U.S.)

= 500 persons

JAPANESE AMERICANS IN THE MIDDLE ATLANTIC STATES

(excluding New York)

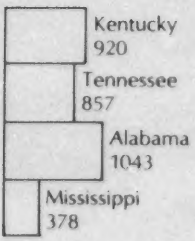
1970 Census

Male Total:. 4,700 (40%)
Female Total:. 7,061 (60%)
Two-state Total: . . . . . 11,761 (2~ of
total Japanese American population in U.S.)
JA Population in New York: 19,794
TOTAL REGIONAL POPULATION:. 31,555

= 500 persons

JAPANESE AMERICANS IN THE EAST SOUTH CENTRAL STATES

1970 Census



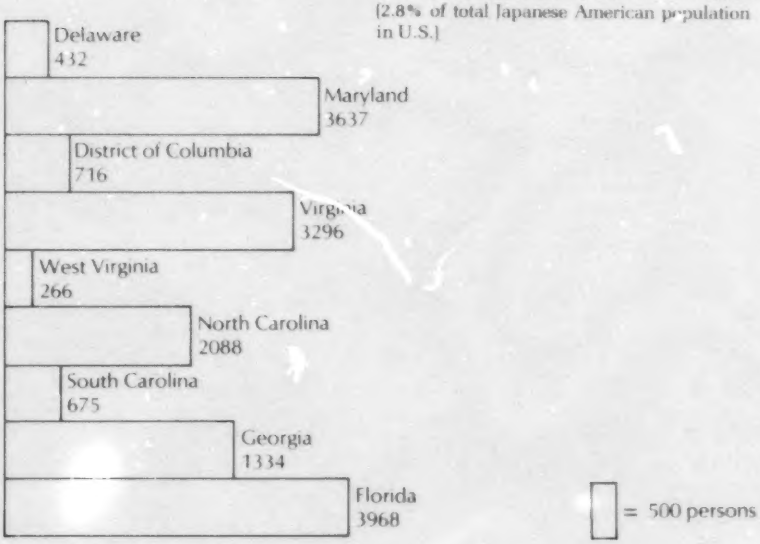
Male Total: 1,161 (36.3%)
Female Total: 2,037 (63.7%)
TOTAL REGIONAL POPULATION: 3,198 (.5%
of total Japaese American population in U.S.)

= 500 persons

JAPANESE AMERICANS IN THE SOUTH ATLANTIC STATES

1970 Census

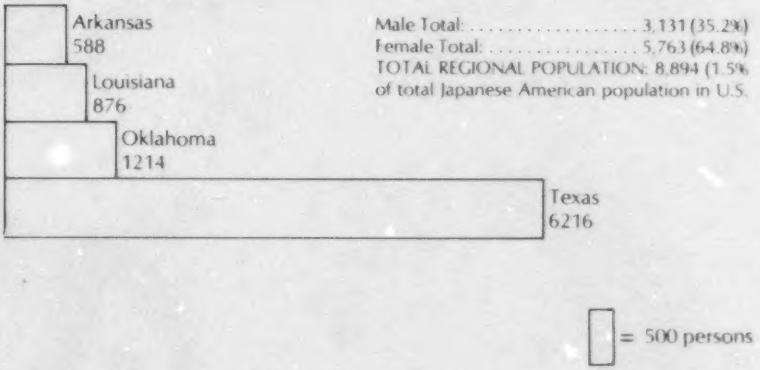
Male Total: 5,517 (33.6%)
Female Total: 10,895 (66.4%)
TOTAL REGIONAL POPULATION: 16,412
(2.8% of total Japanese American population in U.S.)



JAPANESE AMERICANS IN THE WEST SOUTH CENTRAL STATES

1970 Census

Male Total: 3,131 (35.2%)
Female Total: 5,763 (64.8%)
TOTAL REGIONAL POPULATION: 8,894 (1.5% of total Japanese American population in U.S.



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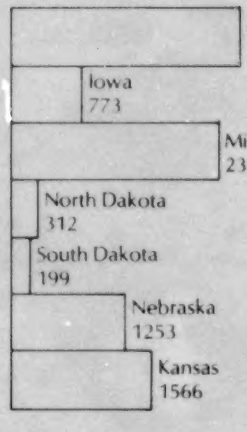
JAPANESE AMERICANS IN THE WEST NORTH CENTRAL STATES

1970 Census



Male Total: 3,539 (38.8%)
Female Total: 5,577 (61.2%)
TOTAL REGIONAL POPULATION: 9,116 (1.6% of total Japanese American population in U.S.)

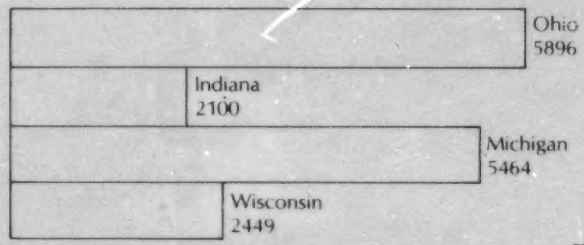
= 500 persons

JAPANESE AMERICANS IN THE EAST NORTH CENTRAL STATES

(excluding Illinois)

1970 Census

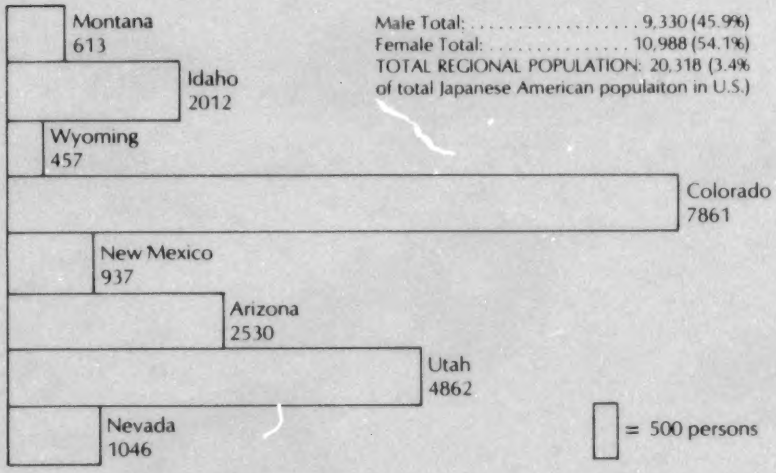
Male Total: 6,172 (38.8%)
Female Total: 9,737 (61.2%)
Four-State Total: . . . . . 15,909 (2.7% of total Japanese American population in U.S.)
JA Population in Illinois: 17,645
TOTAL REGIONAL POPULATION: 33,554



= 500 persons

JAPANESE AMERICANS IN THE MOUNTAIN STATES

1970 Census



Male Total: 9,330 (45.9%)
Female Total: 10,988 (54.1%)
TOTAL REGIONAL POPULATION: 20,318 (3.4% of total Japanese American populaiton in U.S.)

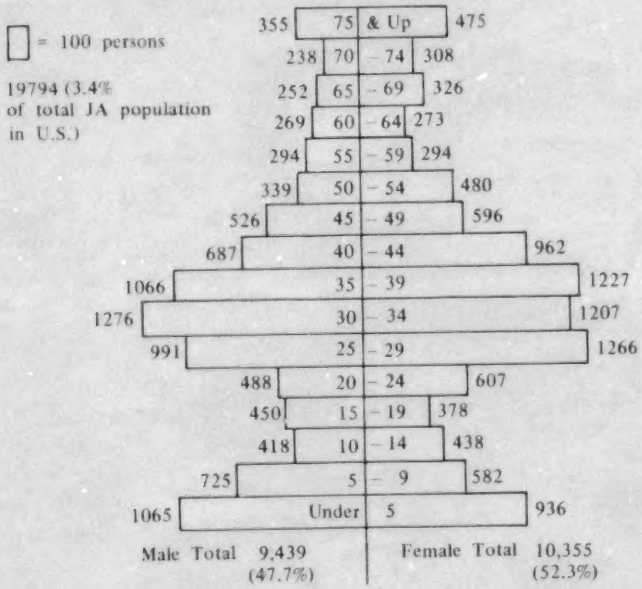
JAPANESE AMERICANS IN THE PACIFIC STATES

(excluding California, Washington, Hawaii)
1970 Census

Male Total: 3,088 (43.7%)
Female Total: 3,979 (56.3%)
Two-state Total: . . . . . 7,067 (1.2% of total Japanese American population in U.S.)
JA Population in California 213,277
JA Population in Washington: 20,188
JA Population in Hawaii: 217,175
TOTAL REGIONAL POPULATION: 457,707

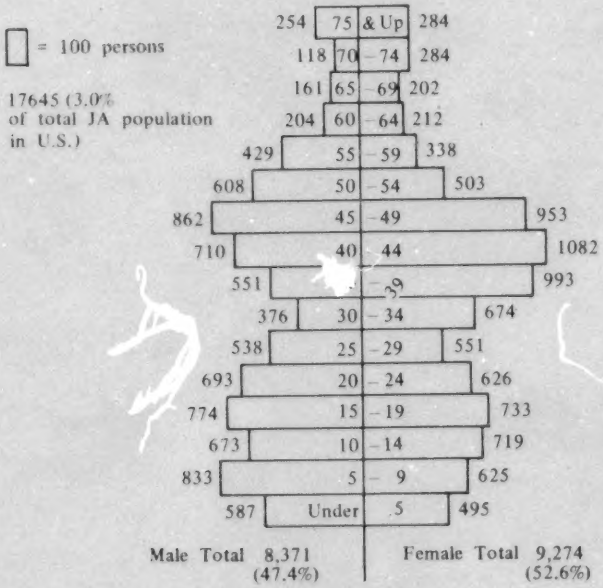
JAPANESE AMERICANS IN NEW YORK

1970 Census



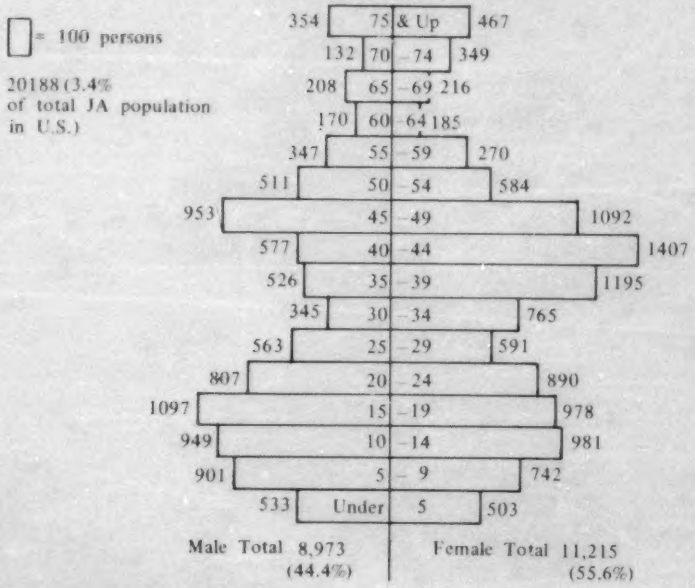
JAPANESE AMERICANS IN ILLINOIS

1970 Census



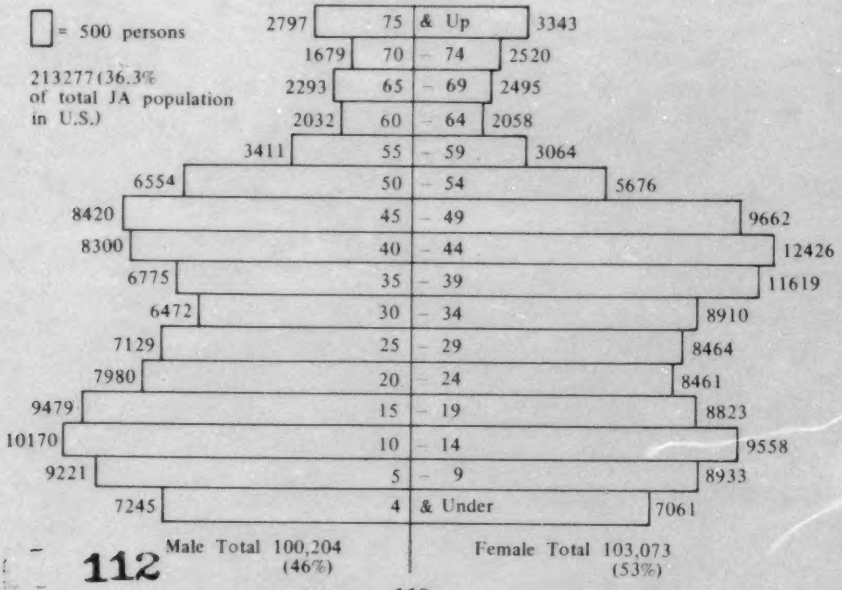
JAPANESE AMERICANS IN WASHINGTON

1970 Census



JAPANESE AMERICANS IN CALIFORNIA

1970 Census



EMPLOYMENT CATEGORIES AND INCOME

Major Occupation Groups of Employed Females within Japanese American Population

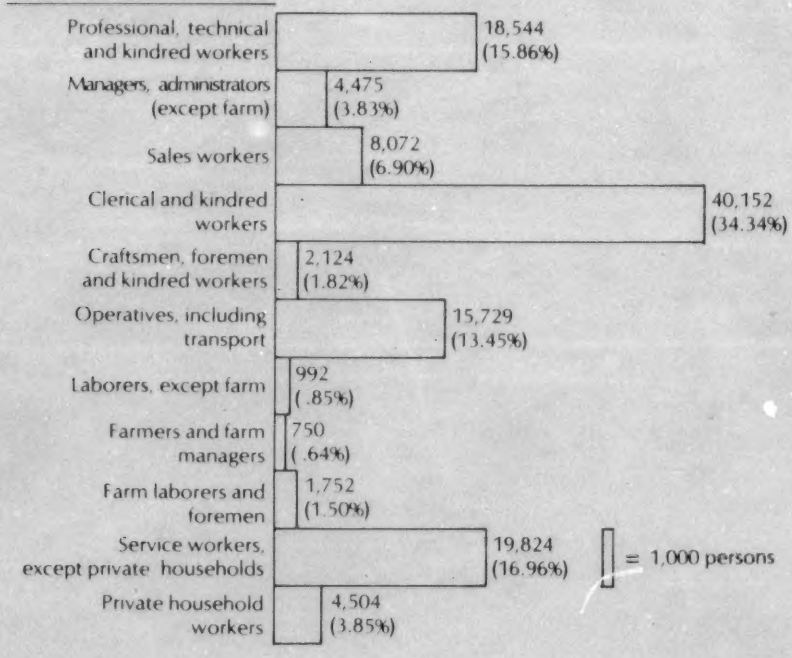
Major Occupation Groups of Employed Males within Japanese American Population

Employment Status of Japanese American Population in the United States

Income of Japanese American Persons in 1969

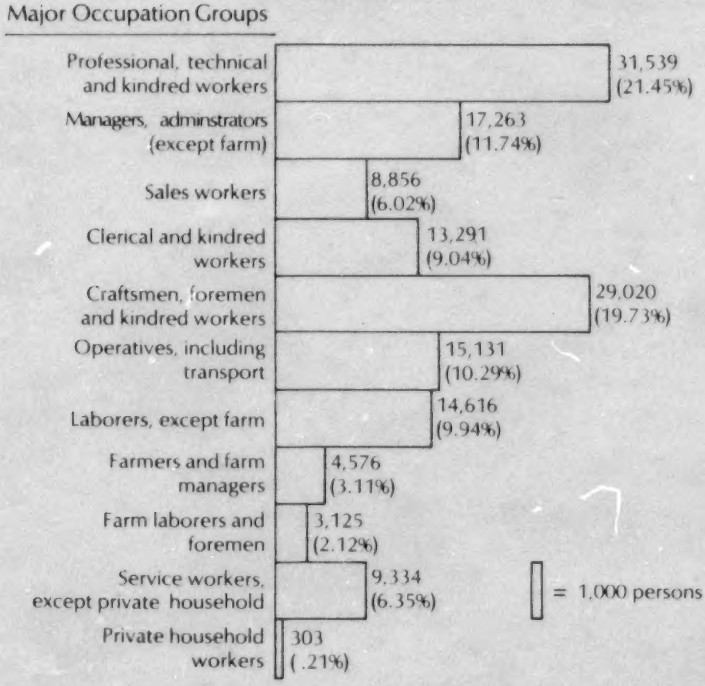
MAJOR OCCUPATION GROUPS OF EMPLOYED FEMALES WITHIN JAPANESE AMERICAN POPULATION

(16 years old and over)

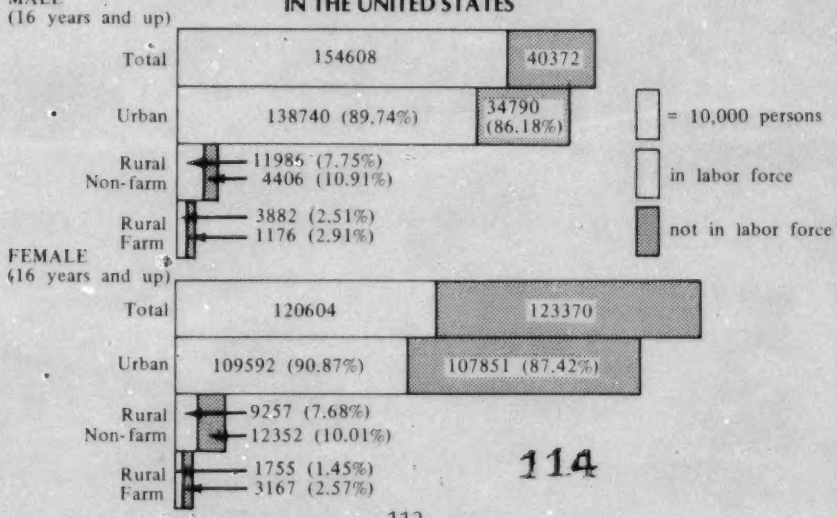


MAJOR OCCUPATION GROUPS OF EMPLOYED MALES WITHIN JAPANESE AMERICAN POPULATION

(16 years old and over)



EMPLOYMENT STATUS OF JAPANESE AMERICAN POPULATION IN THE UNITED STATES



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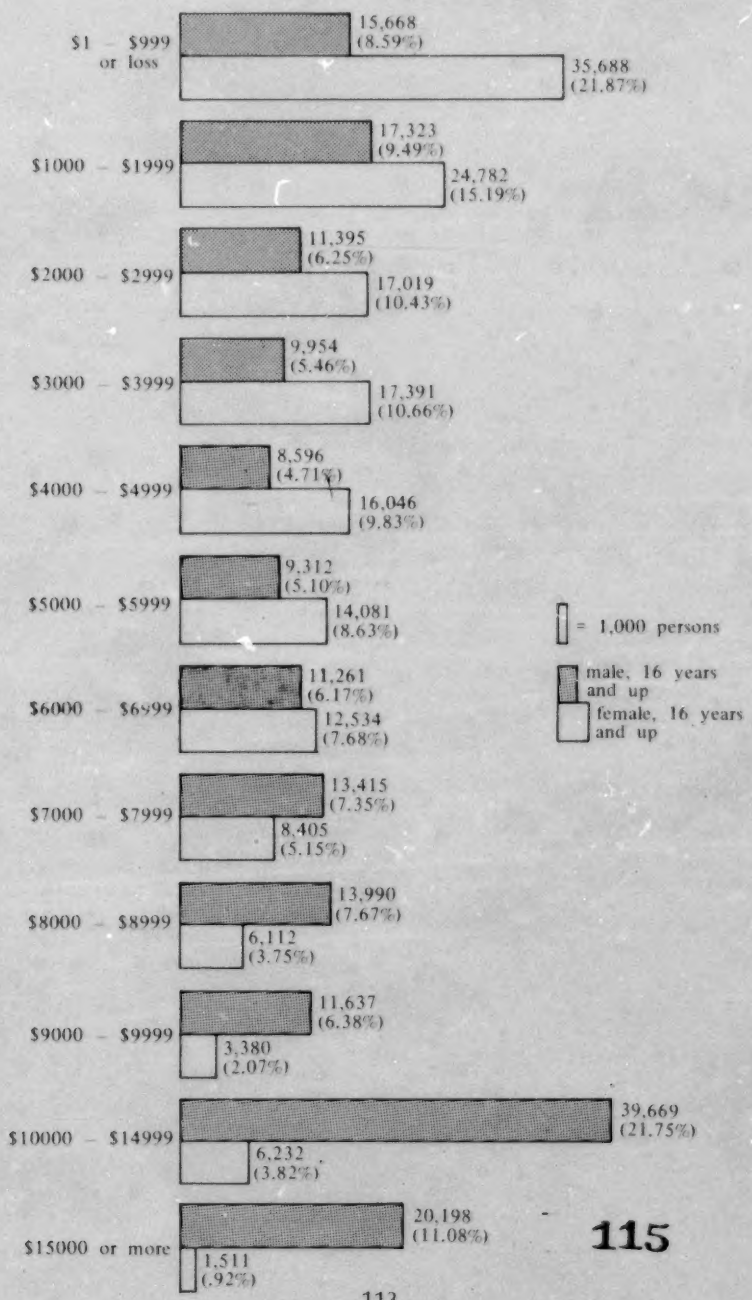
INCOME OF JAPANESE AMERICAN PERSONS IN 1969 (IN THE U.S.)



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The teacher will be able to have students develop an understanding and appreciation for the characteristics of Japanese and other immigrant groups to the United States and assist them in acquiring a better understanding of how these characteristics have created ethnic communities that have experienced change as a result of events and attitudes in the U.S.

Concept	Key Questions	Activities	Suggested Resources
Immigration Diversity	What common differences would most immigrants share when they arrived in the United States? What impressions might an immigrant have of the U.S. that would be unfamiliar to him/her?	Have students divide into six groups. Each groups should select a different country to research and identify characteristics of immigrant groups that might cause difficulties in adjusting to a foreign country. These characteristics should include but not be limited to the following: Diet Clothing Language Housing Physical appearance Customs Family life Religious beliefs Socio-economic status Educational background Celebrations Have student groups identify and review ethnic literature (including newspapers, periodicals) to read accounts written by immigrants.	**Lerner Ethnic Heritage Library**. 21 tests (S) Handlin, Oscar. **The Uprooted: The Epic Story of the Great Migrations that Made the American People** (T) Smith, Robert & Richard Beardsley. **Japanese Culture: Its Development and Characteristics** (S) (T) Ethnic newspapers

How do you think that you would have felt as a "Pioneer" immigrant to the U.S. at the turn of the 20th century?	Have students research and write an essay describing their feelings as a pioneer to the U.S. or have students write a letter to family or friends about their new experience. Have students include treatment of the following: What steps would you take to make a living, find a home, go to schools if you were an immigrant? How would you feel about differences in attitudes and ways of living between the "old country" and America? Would you be able to keep the characteristics of the country from which you emigrated? Did social, economic and political institutions in the U.S. encourage immigrants to maintain their cultural traditions? Why or why not?	
What reasons might have encouraged immigrants to develop ethnic communities or enclaves? How do you think that members of the Japanese community would see themselves? How do you think they would describe their ethnic community? What interaction was there between ethnic communities?	Have student groups select an economic, political or social factor that influenced the formation of ethnic ghettos. Have students review writings by Japanese immigrants which describe a Japanese community. Have students write an essay regarding the commonly-held values and composition of the community.	Mori, Toshio. **Yokohama, California** (S)

	What kinds of conflict do you think that you might experience if you were a child of an immigrant family?	Have students read **Nisei Daughter** and excerpts from **The Salvage** which discuss the conflict for Nisei (second generation) growing up in the U.S. Have students role play the differing attitudes between parents and children trying to focus on the advantages of having two different cultures to learn from.	Sone, Monica K. **Nisei Daughter** (S) (T) Thomas, Dorothy S. **The Salvage** (T)
Concept "American-ization" "Melting Pot" Conflict	**Key Questions** Social institutions have pushed for the "Americanization" of immigrant groups to the U.S. What do we mean by the process of "Americanization" and how does this process affect the lives of people who immigrate to a new country? How do you think it affected persons of of Japanese ancestry?	**Activities** Have students review in their minds, characteristics of Japanese immigrants, how they described the U.S. and their communities and the ways in which Japanese immigrants responded to difficulties. Have students discuss and organize a forum to debate the issues pro and con for "Americanization" programs. Students arguing pro and con should include the following topics: What do you think was the purpose for conducting and encouraging "Americanization" classes/programs? What reasons would be given by the government, schools, social organizations, churches to encourage the "Americanization" of immigrant groups?	**Suggested Materials, Resources** Handlin, **The Uprooted** (T) Smith, **Japanese Culture: Its Development and Characteristics** (T) Boddy, E. Manchester. **Japanese in America,** Chapters IV, VIII, IX. X, XII. Scott Foresman, **Promise of America series** (S)

	What would be the desired product of these "Americanization" attempts? What specific qualities would individuals have who participated in "Americanization" efforts? How would these participants benefit from "Americanization" efforts?	
What kinds of changes in values, attitudes, customs, and lifestyles were made by Japanese immigrants who were deeply affected by the "Americanization" process?	Have students read and discuss the excerpts taken from interviews in **The Salvage** which reflect changes and conflicts in values, attitudes, customs and life styles. (See historical narrative section for quotations.)	Thomas, **The Salvage** (T)
How did they see these changes in their own communities, their own children?	Have students discuss the changes that the immigrants and their children found in their communities and other social institutions.	Sone, **Nisei Daughter** (S)
Our nation has been described as a "melting pot." What do we mean by the term "melting pot?"	Have students read about the "melting pot" theory. Ask students to identify key principles and characteristics. Students should be asked to compare these principles and characteristics to those espoused in the process to develop a sense of nationalism and patriotism.	Moynihan, **Beyond the Melting Pot** (T)

In recent years, individuals and groups in the U.S. have challenged the fundamental principles of the "melting pot" theory. Why do you think that there has been a rejection of the principles of the "melting pot" and what alternatives are individuals/groups seeking?

Have students research "melting pot" and "cultural pluralism" as concepts.

Students should trace patterns in the U.S. history to compare and contrast the use of "Americanization" programs, promulgation of the melting pot theory as means by which nationalism and patriotism could be achieved for citizens of the U.S.

Ask students to analyze the process to determine the merits and demerits of these processes by which a national unity is achieved.

Students should conduct a forum to argue pro and con as to the validity and the success/failure of these processes to develop a strong sense of national unity, nationalism and patriotism.

Students could research issues in U.S. history as follows:
- Student protest movement
- Vietnamese War
- Watergate
- Civil rights protest movements
- Immigration legislation and Naturalization

Handlin, **The Uprooted: The Epic Story of the Great Migrations that Made the American People**

Comission on Student Unrest
Commission on Civil Disorders
U.S. Commission on Civil Rights
U.S. Commission on Asian American Civil Rights
Hearings 1975 (S) (T)
U.S. Senate Subcommittee Hearings on Equal Educational Opportunities 1972

The teacher will be able to have students develop the ability to make independent decisions about principles of the U.S. constitution based upon historical, economic, legal facts in contrast with attitudes that are based upon racial discrimination.

Concept	Key Questions	Activities	Suggested Materials, Resources
Law-Equal Protection	What happened to Japanese aliens and Japanese Americans during W[illegible] hat affected or abridged constitut[illegible] al principles?	Have students look at Executive Order 9066.	Copy of EO 9066 Announcement
		Have students summarize provisions of the order.	
		Have students look at pictures in **Executive Order 9066**	Conrat, **Executive Order 9066** (S)
		Have students react to the order. Ask students how they would react if they were a person of Japanese ancestry and they were ordered to leave their home, friends, etc. because the U.S. government had declared war against the Japanese government.	Ishigo, **Lone Heart Mountain (S)** Okubo, **Citizen 13660** (S) Uchida, **Journey to Topaz** (S)
		If you had 8 day to gather up the things listed on the evacuation order, what things would you take with you?	
		What arrangements could be made to sell the household goods and belongings that you were not able to take with you?	
		Think about the steps you would have to go through if you had to move and sell property.	

		What arrangements could you make to sell property and set the true value in a few days?	
		Have students try to interview a person who was imprisoned in camp during WWII. Students should try to find out what his/her feelings were in camp and how he/she feels now about the experience. If a Japanese American community person is not available to interview, students should read one of the books dealing with the experience and write essay. Have students read biographical sketches written by individuals in camps. (These can be dittoed.)	Community individual or resource person. Hansen, et al. **Voices Long Silent** (T) Thomas, **The Salvage** (T)
Concept	**Key Questions**	**Activities**	**Suggested Materials, Resources**
Power Law	Who has the power(s)/authority to pass laws or issue an order such as the one that required persons of Japanese ancestry to go to "War Relocation Centers?" What is meant by a "War Relocation Center?"	Have students understand the term Executive Order as a constitutional power of the President (Chief Executive). Have students understand the term legislative power as a constitutional power granted to Congress to enact laws.	Quigley, et al. **Civil Government** (S) (T) **A Civics Casebook**, Unit IV

	What constitutional principle may have been violated during the evacuation? What provisions or safeguards are set forth in the 14th Amendment?	Fourteenth Amendment-Equal Protection Under the Law (Similar activities can be developed for Fifteenth Amendment-Due Process—Endo v. U.S.) "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." Have students discuss what that means in terms of their individual rights and the rights of others. Students should understand that no other ethnic or racial groups were affected in the same manner although war had been declared upon Germany and Italy as well.	Quigley, et al. **Civil Government** (S) (T) **A Civics Casebook**, Unit IV (V)
Concept Power Law Racial Prejudice	**Key Questions** Who were the individuals in positions of power to effect the evacuation? Government officials Other institutions Other organizations	**Activities** Have students research and identify individuals who played a significant role in deciding the fate of persons of Japanese ancestry.	**Suggested Materials, Resources** Daniels, **Concentration Camps USA: Japanese Americans and World War II** (T)

	Key individuals might include: President Franklin Roosevelt Secretary of War Henry L. Stimson General John De Witt Attorney General Earl Warren (California) Organizations, institutions: AFL-CIO Sons and Daughters of the Golden West American Legion Newspapaers, e.g., Hearst publications	Bosworth, **America's Concentration Camps** (T) Daniels, **The Decision to Relocate the Japanese Americans** (T) 1941-42 newspapers, periodicals **Pacific Citizen**, 1941-42
What ideas, attitudes and feelings did these individuals in power have about persons of Japanese ancestry? Do you think that there was racial discrimination in placing persons of Japanese ancestry in camps? Why or why not?	Students should research and review actions and statements contained in newspapers, pictures of the period, etc. Have students develop a profile listing facts and stereotypes of persons of Japanese ancestry. Have students discuss. Have students role play the discussions of key individuals. Have students develop arguments of those who wanted the evacuation.	**Guilty By Reason of Race** (film) Kitano, **Evolution of a Subculture** (T) Hosokawa, **Nisei** (T) Girdner & Loftis, **The Great Betrayal** (T)

Concept	Key Questions	Activities	Suggested Materials, Resources
Conflict Scarcity Power	What previous legislation had been enacted at the Federal, State, local levels that affected persons of Japanese ancestry? Consider factors such as economic gain or loss.	Have students review and analyze: 1907-1908 Gentlemen's Agreement Purpose: to restrict Japanese immigration 1913 Alien Land Law (California) Purpose: to prohibit land ownership by Japanese aliens because of ability to effectively farm unwanted land. Discuss how the Issei purchased property under their children's names, who were citizens of the U.S. by birth. Discuss other alternatives that students might pursue if they were prohibited from purchasing land. Have students develop arguments for individuals who opposed the evacuation e.g., Norman Thomas Wayne Collins (American Civil Liberties Union of Northern California) A.L. Winn (American Civil Liberties Union Pearl Buck Reed Lewis (Common Council for American Unity) American Friends Service Committee Ask students to make a decision as to what they would do in a similar situation and to explain reasons for decision.	Leathers, **The Japanese in America** Newspapaers, periodicals of that period Zenger Productions, **Relocation of Japanese Americans: Right or Wrong?** Japanese American Curriculum Project, **Japanese Americans: An Inside Look** Daniels, **The Politics of Prejudice** (T)

	1920 Alien Land Lease Law (California) Purpose: to prohibit the purchase or leasing of land by a Japanese alien or by a non-adult age citizen Discuss alternatives that students would pursue if they could not buy or lease land. Have students discuss what effects this law would have upon the ability to secure basic needs and livelihood. 1924 Oriental Exclusion Act Purpose: to prohibit immigration from Asian countries	
What private forms of racial discrimination were practiced by individuals because of stereotypic attitudes and fear of economic gain by person of Japanese ancestry?	Japanese aliens could not become citizens and therefore, did not have the right to vote. Person of Japanese ancestry could not live in certain areas. Persons of Japanese ancestry could not seek equal employment opportunities because of employer discrimination. Have students discuss in terms of current situation. Housing discrimination, equal employment for minorities and women, etc.	Housing covenant (sample at end of section)

Concept	Key Questions	Activities	Suggested Materials, Resources
Diversity Conflict	Why do you think it might be necessary for persons of Japanese ancestry to form groups or organizations to protect their rights? What types of services do you think they would provide?	Students should research the role of various groups and organizations such as the Japanese Associations, Japanese American Citizens League, newspapers.	Hosokawa, **Nisei** (S) (T) **Pacific Citizen** Ethnic newspapers Ichihasi, **Japanese in the United States** (T)
	What legal action did some individuals take to challenge the constitutionality of the evacuation?	Have students read about the Supreme Court decision: **Toyosaburo Korematsu v. U.S.** Similar activities can be developed for **Hirabayashi v. U.S.** and **Endo v. U.S.** Have students read a summary of the decision and analyze the reasons given by the court to uphold the constitutionality of the refusal to leave a restricted area. Students should understand the vote of the justices. Three justices dissented in their opinion. They were Justices Owen Roberts, Frank Murphy and Robert Jackson. Have students read and analyze the reasons for dissenting opinions in the court's decision to convict Korematsu.	Hosokawa, Nisei (T) tenBroek, et al. **Prejudice, War and the Constitution** (T) **Supreme Court Reporter** (see abridged summaies of court decisions at end of section for: **Korematsu v. U.S** **Hirabayashi v. U.S.** **Endo v. U.S.** (due process)

Do you agree or disagree with the Supreme Court decision that upheld the criminal conviction of Korematsu?	Have students conduct a mock trail. Students should prepare arguments for the Court, the dissenting Justices, the attorneys for the plaintiff, Korematsu and attorney for the Government. These individuals are: Justice Hugo Black Justice Felix Frankfurter Attorney Wayne Collins and Charles Horsky for plaintiff U.S. Solicitor General Charles Fahy	
What effects do you think that the Korematsu decision had upon persons of Japanese ancestry and other racial/ethnic groups and to the principles of democracy as set forth in our constitution?	Have students discuss implications in terms of individual rights and rights of others.	Quigley, et al.
What alternatives were available to persons of Japanese ancestry in response to the Executive Order and to signing loyalty oath questionnaires?	Have students read biographical sketches or comments of individuals who protested and disagreed. Have students read about the conflict between individuals who thought the order should be obeyed and those who protested. Have students role play the conflict that took place in the various camps. 442nd - Have students read about the all Nisei units that were formed and allowed to join U.S. military.	Thomas and Nishimoto, **The Spoilage** (T) Thomas, **The Salvage** (T) Hosokawa, **Nisei** (T) Martin, **Boy from Nebraska** (S) Inouye & Elliott, **Journey to Washington** (S) Loyalty questionnaires (at end of section)

Concept	Key Questions	Activities	Suggested Materials, Resources
Conflict Diversity Law	What other legal action was taken to protect the rights of persons of Japanese ancestry under the 14th Amendment?	Have students read about and identify issues and facts for the following court cases and laws: **The People v. Oyama** **Sen Fuji v. California** **Masaoka v. California** **Takahasi v. Fish and Game Commission** 1952 Walter-McCarran Immigration and Naturalization Act 1971 Repeal of Internal Security Act of 1950	**Supreme Court Recorder** Bartholomew, Paul. **Summaries of Leading Cases on the Consitution** (T) Hosokawa, **Nisei** (S) (T) Cushman, Robert F. **Leading Constitutional Decisions** (T)

Concept	Key Questions	Activities	Suggested Materials, Resources
Conflict Diversity Community	Japanese Americans have been called the "model minority." Why do you think that this term has been applied to Japanese Americans? Do you think that this is a valid, factual statement? If yes, why? or why not? Why do you think that Japanese Americans have been regarded to have "made it" in the U.S.? How do Japanese Americans operate in a pluralistic society?	Have students discuss concept of stereotyping of economic classes, neighborhoods, physical characteristics. Ask students to examine media, newspapers, advertisements, T.V. commericals and programs. Ask students to discuss the Horatio Alger myth.	Anti-Defamation League, **Distorted Image** (slides) Kitano, **Evolution of a Subculture** Newspapers **Newsweek**, January 1971 "Outwhiting the Whites"

MATERIALS FOR TEACHER USE

I. Copy of Executive Order 9066

II. Sample of Restrictive Housing Covenant

III. Summaries of Supreme Court Decisions:
- **A. Hirabayashi v. U.S.**
- **B. Korematsu v. U.S.**
- **C. Endo v. U.S.**

IV. Sample of Loyalty Questionnaire

WESTERN DEFENSE COMMAND AND FOURTH ARMY
WARTIME CIVIL CONTROL ADMINISTRATION

Presidio of San Francisco, California
May 3, 1942

INSTRUCTIONS TO ALL PERSONS OF JAPANESE ANCESTRY

Living in the Following Area:

All of that portion of the City of Los Angeles, State of California, within that boundary beginning at the point at which North Figueroa Street meets a line following the middle of the Los Angeles River; thence southerly and following the said line to East First Street; thence westerly on East First Street to Alameda Street; thence southerly on Alameda Street to East Third Street; thence northwesterly on East Third Street to Main Street; thence northerly on Main Street to First Street; thence northwesterly on First Street to Figueroa Street; thence northeasterly on Figueroa Street to the point of beginning.

Pursuant to the provisions of Civilian Exclusion Order No. 33, this Headquarters, dated May 3, 1942, all persons of Japanese ancestry, both alien and non-alien, will be evacuated from the above area by 12 o'clock noon, P. W. T., Saturday, May 9, 1942.

No Japanese person living in the above area will be permitted to change residence after 12 o'clock noon, P. W. T., Sunday, May 3, 1942, without obtaining special permission from the representative of the Commanding General, Southern California Sector, at the Civil Control Station located at:

Japanese Union Church,
120 North San Pedro Street,
Los Angeles, California.

Such permits will only be granted for the purpose of uniting members of a family, or in cases of grave emergency.

The Civil Control Station is equipped to assist the Japanese population affected by this evacuation in the following ways:

1. Give advice and instructions on the evacuation.
2. Provide services with respect to the management, leasing, sale, storage or other disposition of most kinds of property, such as real estate, business and professional equipment, household goods, boats, automobiles and livestock.
3. Provide temporary residence elsewhere for all Japanese in family groups.
4. Transport persons and a limited amount of clothing and equipment to their new residence.

The Following Instructions Must Be Observed:

1. A responsible member of each family, preferably the head of the family, or the person in whose name most of the property is held, and each individual living alone, will report to the Civil Control Station to receive further instructions. This must be done between 8:00 A. M. and 5:00 P. M. on Monday, May 4, 1942, or between 8:00 A. M. and 5:00 P. M. on Tuesday, May 5, 1942.
2. Evacuees must carry with them on departure for the Assembly Center, the following property:
   (a) Bedding and linens (no mattress) for each member of the family;
   (b) Toilet articles for each member of the family;
   (c) Extra clothing for each member of the family;
   (d) Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
   (e) Essential personal effects for each member of the family.

All items carried will be securely packaged, tied and plainly marked with the name of the owner and numbered in accordance with instructions obtained at the Civil Control Station. The size and number of packages is limited to that which can be carried by the individual or family group.

3. No pets of any kind will be permitted.
4. No personal items and no household goods will be shipped to the Assembly Center.
5. The United States Government through its agencies will provide for the storage, at the sole risk of the owner, of the more substantial household items, such as iceboxes, washing machines, pianos and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed and plainly marked with the name and address of the owner. Only one name and address will be used by a given family.
6. Each family, and individual living alone, will be furnished transportation to the Assembly Center or will be authorized to travel by private automobile in a supervised group. All instructions pertaining to the movement will be obtained at the Civil Control Station.

Go to the Civil Control Station between the hours of 8:00 A. M. and 5:00 P. M., Monday, May 4, 1942, or between the hours of 8:00 A. M. and 5:00 P. M., Tuesday, May 5, 1942, to receive further instructions.

J. L. DeWITT
Lieutenant General, U. S. Army
Commanding

SEE CIVILIAN EXCLUSION ORDER NO. 33.

Headquarters
Western Defense Command
and Fourth Army
Presidio of San Francisco, California
April 1, 1942

Civilian Exclusion Order No. 4

1. Pursuant to the provisions of Public Proclamations Nos. 1 and 2, this headquarters, dated March 2, 1942, and March 16, 1942, respectively, it is hereby ordered that all persons of Japanese ancestry, including aliens and non-aliens, be excluded on or before 12 o'clock noon, P.W.T., of Wednesday, April 8, 1942, from that portion of Military Area No. 1 in the State of California described as follows:

All of San Diego County, California, south of a line extending in an easterly direction from the mouth of the San Dieguito River (northwest of Del Mar), along the north side of the San Dieguito River, Lake Hodges, and the San Pasqual River to the bridge over the San Pasqual River at or near San Pasqual; thence easterly along the southerly line of California State Highway No. 78 through Ramona and Julian to the eastern boundary line of San Diego County.

2. A responsible member of each family, and each individual living alone, in the above described affected area will report between the hours of 8:00 a.m. and 5:00 p.m., Thursday, April 2, 1942, or during the same hours on Friday, April 3, 1942, to the Civil Control Station located at:

1919 India Street
San Diego, California

3. Any person affected by this order who fails to comply with any of its provisions or the provisions of published instructions pertaining hereto, or who is found in the above restricted area after 12 o'clock noon, P.W.T., of Wednesday, April 8, 1942, will be subject to the criminal penalties provided by Public Law No. 503, 77th Congress, approved March 21, 1942, entitled "An Act to Provide a Penalty for Violation of Restrictions or Orders with Respect to Persons Entering, Remaining in, Leaving, or Committing Any Act in Military Areas or Zones," and alien Japanese will be subject to immediate apprehension and internment.

J.L. DeWITT
Lieutenant General, U.S. Army
Commanding

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RS #1121

Recorder 6/27/38 in
Bk. 788, Pg. 353 of OR.

I, We, and each of us, the undersigned owners of the real property hereinafter set out opposite our names, and being situate in the County of San Diego, State of California, and being in Block 47 **Shermans Addition**, according to the map thereof NO. **478**, filed in the office of the Recorder of the County of San Diego, State of California, on **Janauary 4, 1888**, do hereby agree to, and do bind ourselves and each and all of our heirs, executors, administrators, succssors in interest and assigns, to the following restrictions and/or conditions and/or covenants, to wit:

1. That we will not, nor will any of us, our heirs, executors, **administrators, successors in interest, and assigns, permit the said real property, or any part thereof, owned by us or any of us, our heirs, executors, administrators, successors in interest and assigns to be used and/or occupied by any person, or persons, not of the white or Caucasian race, whether as owner, tenant, or otherwise.**

2. That said restrictions and/or conditions and/or covenants shall run with the land for the benefit of all the undersigned owners thereof, their heirs, executors, administrators, successors in interest and assigns, and for the benefit of the real property owned by us, or any of us, in said Sherman's Addition.

3. That the breach of any of the said restrictions and/or conditions and/or covenants of this agreement, or the continuance of any such breach may be enjoined, abated or otherwise remedied by any appropriate legal proceeding by all of us or any of us, our or either of our, or any of our heirs, executors, administrators, successors in interest and assigns.

4. That in all conveyance of any of said real property situate in Block 47, Sherman's Add., I, we and each of us, our heirs, executors, administrators, successors in interest and assigns, will incorporate in such conveyance of said real property the express covenant and/or restrictions and/or conditions that the grantee or second party to any such conveyance of said real-property, will not permit said real property so conveyed, or any part thereof, to be used and/or occupied by any person, or persons **not of the white or Caucasian race.**

IN WITNESS WHEREOF, we have hereunto set our hands this _____ day of January, 1937.

NAME OF PROPERTY OWNER	REAL PROPERTY OWNED BY US IN BLOCK 47 SHERMAN'S ADDITION.
CORA E. BLACK GROVER CLEVELAND BLACK	(Lot 2)
GUY F. AUSTIN MRS. EMMA L. HOEGE	(Lot 1)
ABBIE S. HOLLINGTON	(Lots 4, 5, and 6)
CHAS. R. SELLORS IRMA E. MYERS	(Lot 7)

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Kiyoshi Hirabayashi v. United States (Decided – June 21, 1943, 320 U.S. 81; 63 Supreme Court)

An Executive Order has given a military commander the right to designate a military area and make restrictions to govern this area. The Act of Congress of March 21, 1942 makes it a misdemeanor to knowingly disregard these restrictions. Gordon Kiyoshi Hirabayashi was convicted in the Distriscl Court (California) of violating the Act of Congress. The decision was appealed and the judgment of conviction affirmed.

The particular restriction presently being discussed states that all persons of Japanese ancestry residing in the military area must be within their place of residence daily between the hours of 8:00 p.m. and 6:00 a.m. It has been contended that the curfew order and other orders on which it rested were beyond the war powers of the Congress, the military authorities and of the President (as Commander in Chief of the Army). It is also being questioned whether the restriction violated the Fifth Amendment by unconstitutionally discriminating between citizens of Japanese ancestry and those of other ancestries.

Gordon Kiyoshi Hirabayashi (appellant) asserted that the indictment should be dismissed because he was an American citizen who had never been a subject of and had never pledged allegiance to the Empire of Japan. In addition, the Act of March 21, 1942 was thought to be an unconstitutional delegation of Congressional power.

The appellant was born in Seattle in 1918 of Japanese parents who had come from Japan to the United States,and who had never afterward returned to Japan. He was educated in the Washington public schools and at the time of his arrest was a senior in the University of Washington. It was also maintained that Mr. Hirabayashi had never been in Japan or had any association with Japanese residing there.

Gordon Kiyoshi Hirabayashi felt that he would be giving up his rights as an American citizen in obeying the curfew imposed by the military commander. For this reason he was away from his place of residence after 8:00 p.m. on May 9, 1942. The jury returned a verdict of guilty on both counts: 1) failure to report to the Civil Control Station on May 11 or May 12, 1942 to register for evacuation from the military area, and 2) failure to remain in his place of residence from 8:00 p.m. to 6:00 a.m. Hirabayashi was sentenced to imprisonment for a term of three months on each, the sentences to run at the same time.

Certain social, economic and political conditions existed when the Japanese came to the United States. These conditions are believed to have caused the Japanese to stick together and prevented their assimilation as a part of the white population. In addition, large numbers of children of Japanese parentage are sent to Japanese language schools after public school is over. Some of these schools are thought to be sources of Japanese nationalistic propaganda, encouraging the children to pledge allegiance to Japan. Considerable numbers, estimated to be approximately 10,000 of American-born children of Japanese parentage have been sent to Japan for all or part of their education.

As a result of all these conditions affecting the life of the Japanese in the Pacific Coast Area, there has been little social intercourse between them and the white population. Because persons of Japanese ancestry have been faced with many restrictions while residing in the United States, they may have become more isolated from the rest of the population and more attached to Japan and Japanese institutions.

The Executive Order permitted establishment of military areas for the purpose of protecting national defense resources from sabotage and espionage. The Act of Congress ratified this Executive Order. Both were an exercise of constitutional power

to wage war. Once the Executive and Congress have this power, they also have the freedom to use their own judgment in determining what the threat is and how it can be resisted. A court should not decide whether the Executive and/or Congress did the right thing nor should a court substitute its own judgment for that of the Executive or Congress.

Measures adopted by the Government may point out that a group of one nationality is more dangerous to the country's safety than any other group. This is not entirely beyond the limits of the Consititution and should not be condemned just because racial differences are usually irrelevant.

Appellant, however, insists that the exercise of the power is inappropriate and unconstitutional because it discriminates against citizens of Japanese ancestry, in violation of the Fifth Amendment.

Distinctions between citizens solely because of their ancestry are hateful to a free people whose institution are founded upon equality. For that reason, discrimination based on race alone has often been considered a denial of equal protection. These considerations would be in effect here were it not for the fact that the danger of espionage and sabotage makes it necessary for te military authorities to look into every fact having to do with the loyalty of populations in the danger areas.

Mr. Justice Frank Murphy concurring statement

Distinctions based on color and ancestry are utterly inconsistent with our traditions and ideals. They are at variance with the principles for which we are now waging war. We cannot close our eyes to the fact that for centuries the Old World has been torn by racial and religious conflicts and has suffered the worst kind of anguish because of inequality of treatment for different groups. There was one law for one and a different law for another. Nothing is written more firmly into our law than the compact of the Plymouth voyagers to have just and equal laws. To say that any group cannot be assimilated is to admit that the great American experience has failed, that our way of life has failed when confronted with the normal attachment of certain groups to the lands of their forefathers. As a nation we embrace many groups, some of them among the oldest settlements in our midst, which have isolated themselves for religious and cultural reasons.

Today is the first time, so far as I am aware, that we have sustained a substantial restriction of the personal liberty of citizens of the United States based upon the accident of race or ancestry. Under the curfew order here challenged no less than 70,000 American citizens have been placed under a special ban and deprived of their liberty because of their particular racial inheritance. In this sense it bears a melancholy resemblance to the treatment accorded to members of the Jewish race in Germany and in other parts of Europe. The result is the creation in this country of two classes of citizens for purposes of a critical and perilous hour – to sanction discrimination between groups of United States citizens on the basis of ancestry. In my opinion this goes to the very brink of constittional power.

Except under condition of great emergency a regulation of this kind applicable solely to citizens of a particular racial extraction would not be regarded as in accord with the requirement of due process of law contained in the Fifth Amendment.

. . . a denial of due process of law as that term is used in the Fifth Amendment. I think that point is dangerously approached when we have one law for the majority of our citizens and another for those of a particular racial heritage.

Nor do I mean to intimate that citizens of a particular racial group whose freedom may be curtailed within an area threatened with attack should be generally prevented from leaving the area and going at large in other areas that are not in danger of attack and where special precautions are not needed. Their status as citizens, though subject to requirements of national security and military necessity, should at all times be accorded the fullest consideration and respect. When the danger is past, the restrictions imposed on them should be promptly removed and their freedom of action fully restored.

Toyosaburo Korematsu v. United States (Decided December 18, 1944, 323 U.S. 214; 65 Supreme Court 193; 89 L. Ed. 194)

Hardships are part of war and war is a collection of hardships. All citizens, whether they be in or out of uniform, feel the impact of war. Citizenship has its responsibilities as well as its privileges, and in time of war, the burden is always heavier.

It is said that Korematsu has been imprisoned in a concentration camp solely because of his ancestry, without any evidence to show his loyalty or disloyalty towards the United States. Our task would be simple, our duty clear, were this a case involving the imprisonment of a loyal citizen in a concentration camp because of racial prejudice. First of all, we do not think it justifiable to call them concentration camps, with all the ugly pictures that term brings to mind. Secondly, regardless of the true nature of the assembly and relocation centers, we are dealing specifically with nothing but an exclusion order. To bring in the issue of racial prejudice, without reference to the real military dangers which existed, merely confuses the issue.

Korematsu was not excluded from the Military Area because of hostility to him or his race. He was excluded because we are at war with the Japanese Empire. Military authorities feared an invasion of our West Coast and felt it necessary to take proper security measures. The military urgency of the situation required that all citizens of Japanese ancestry be segregated from the West Coast temporarily. Congress put their confidence in our military leaders and decided that they should have the power to carry out the necessary measures. There was evidence of disloyalty on the part of some so the military authorities felt that the need for action was great. The fact that we can look back and see things more calmly does not allow us to say that at that time these actions were unjustified.

Mr. Justice Owens Robert:

"I dissent, because I think the facts exhibit a clear violation of Constitutional rights.

This is not a case of keeping people off the street at night as was Kiyoshi Hirabayashi v. United States, nor a case of temporary exclusion of a citizen from an area for safety reasons. Korematsu was not offered an opportunity to go temporarily out of an area in which his presence might cause danger to himself or to his fellows. On the contrary, it is the case of convicting a citizen as a punishment to not giving in to imprisonment in a concentration camp.

In addition, if a citizen were forced to obey two laws and obedience to one of them would violate the other, to punish him for violation of either law would be unfair. It would be to deny him due process of law."

The Court also dealt with a technical complication which arose. On May 30, the date on which Korematsu was charged with remaining unlawfully in the prohibited area, there were two conflicting military orders, one forbidding him to remain in the area, the other forbidding him to leave but ordering him to report to an assembly center. The Court held the orders not to be contradictory, since the requirement to report to the assembly center was merely a step in a program of compulsory evacuation from the area.

Mr. Justice Frank Murphy, dissenting:

"This exclusion of 'all persons of Japanese ancestry, both alien and non-alien,' from the Pacific Coast area because of military necessity ought not to be approved. Such exclusion goes over 'the very brink of constitutional power' and falls into the ugly abyss of racism.

At the same time, it is essential that there be definite limits to military discretion. Individuals should not be denied their constitutional rights because of a 'military necessity' that has neither substance nor suppport.

The exclusion order is reasonable **only** if one assumes that **all** persons of Japanese ancestry may have a dangerous tendency to commit sabotage and espionage and to aid our Japanese enemy in other ways. It is difficult to believe that such an assumption could ever be supported.

All individuals of Japanese descent have been referred to as 'subversive', as belonging to 'an enemy race' whose 'racial strains are undiluted', and as constituting 'over 112,000 potential enemies . . . at large today' along the Pacific Coast. There is no reliable evidence to show that these individuals were generally disloyal, or had behaved in a manner dangerous to war industries and defense installations.

No adequate reason is given for the failure to treat these Japanese Americans on an individual basis by holding investigations and hearings to separate the loyal from the disloyal, as was done in the case of persons of German and Italian ancestry.

Moreover, there was no adequate proof that the FBI and the military and naval intelligence services did not have the espionage and sabotage situation under control during this long period. Nor is there any denial of the fact that not one person of Japanese ancestry was accused or convicted of sabotage after Pearl Harbor while they were still free, a fact which indicated the loyalty of the vast majority of these individuals.

I dissent, therefore from this legalization of racism. Racial discrimination in any form and in any degree has no justifiable part whatever in our democratic way of life. It is unattractive in any setting but it is utterly revolting among a free people who have embraced the principles set forth in the Constitution of the United States. All residents of this nation are kin in some way by blood or culture to a foreign land. Yet they are primarily and necessarily a part of the new and distinct civilization of the United States. They must accordingly be treated at all times as the heirs of the American experiment and as entitled to all the rights and freedoms guaranteed by the Constitution."

Mr. Justice Robert Jackson, dissenting:

"Korematsu was born on our soil, of parents born in Japan. The constitution makes him a citizen of the United States by nativity and a citizen of California by residence. No claim is made that he is not loyal to this country. There is no suggestion that apart from the matter involved here he is not law-abiding.

Korematsu, however, has been convicted of an act not commonly a crime. It consists merely of being present in the state whereof he is a citizen, near the place where he was born, and where all his life he has lived.

The Army program is said to be a danger to liberty. If the Judiciary were to sustain the order, however, it would be more of a blow to liberty than the declaration of the order itself. A military order, however unconstitutional, is not apt to last longer than the military emergency. Even during that period a succeeding commander may revoke it. Once a judicial opinion rationalizes such an order to show that it conforms to the Constitution, or rather rationalizes the Constitution to show that the order is sanctioned,

the Court has validated the principle of racial discrimination in criminal procedure and of transplanting American citizens. The principle then lies about like a loaded weapon ready for the hand of any authority that can bring forward a plausible claim of an urgent need. Every repetition imbeds that principle more deeply in our law and thinking and expands it to purposes."

Mitsuye Endo v. United States (Decided December 18, 1944, 323 U.S. 238; 65 Supreme Court 193)

Mitsuye Endo is an American citizen of Japanese ancestry. She was evacuated from Sacramento, California by the military in 1942. At that time, she was placed in the Tule Lake War Relocation Center located in Newell, Modoc County, California. In July of 1942, however, she filed a petition for a writ of habeas corpus, asking that she be released from the Center and restored to liberty.

Her petition for a writ of habeas corpus states that she is a loyal and law abiding citizen of the United States. Moreover, it states that she is being unlawfully detained and confined in the Relocation Center under armed guard and against her will.

The Department of Justice and the War Relocation Authority agree that the appellant (Mitsuye Endo) is a loyal and law-abiding citizen. However, they maintain that although she has been granted permission to leave, it is necessary for her to remain in the Center for an additional period of time.

Persons for the appellant argue that whatever power the War Relocation Authority may have to detain other classes of citizens, it has no authority to force a loyal citizen to go through clearance before leaving.

In this case, the military has the power to detain persons only if they present a threat of espionage or sabotage against the war effort. However, a citizen who acknowledges that he/she is loyal presents no problem of espionage or sabotage. Loyalty is a matter of the heart and mind not of race, creed, or color. If a person is loyal, he/she is by definition not a spy or saboteur. Therefore, the military has no power to detain loyal citizens.

In addition, the Act of March 21, 1942 makes no mention of detention. This may be due to the fact that detention in Relocation Centers was not part of the original program of evacuation. Instead, the detention developed later in order that the evacuees not be subjected to increasing hostility from various communities.

We do no mean to say that detention in the evacuation program would not be lawful at all. The fact that the Act and the orders do not mention detention does not mean that the power to detain is not permitted. Some such power may indeed be necessary to the successful operation of the evacuation program. At least we may so assume. Moreover, we may assume for the purposes of this case that initial detention in Relocation Centers was authorized.

Mr. Justice Frank Murphy:

"I join in the opinion of the Court, but I am of the view that detention in Relocation Centers of persons of Japanese ancestry regardless of loyalty is not only unauthorized by Congress or the Executive but is another example of the unconstitutional resort to racism inherent in the entire evacuation program. As stated more fully in my dissenting opinion in Fred Toyosaburo Korematsu v. United States, racial discrimination of this nature bears no reasonable relation to military necessity and is utterly foreign to the ideals and traditions of the American people.

Moreover, the Court holds that Mitsuye Endo is entitled to an unconditional release by the War Relocation Authority. It appears that Miss Endo desires to return to Sacramento, California, from which Public Proclamations Nos. 7 and 11, as well as Civilian Exclusion Order No. 52, still exclude her.

If, as I believe, the military orders excluding her from California were invalid at the time they were issued, they are increasingly objectionable at this late date, when the threat of invasion of the Pacific Coast and the fears of sabotage and espionage have greatly diminished. For the Government to suggest under these circumstances that the presence of Japanese blood in a loyal American citizen might be enough to warrant her exclusion from a place where she would otherwise have a right to go is a position I cannot sanction."

Mr. Justice Owens Roberts:

"I think it inadmissible to suggest that some inferior public servant exceeded the authority granted by executive order in this case. Such a basis of decision will render easy the evasion of law and the violation of constitutional rights, for when conduct is called in question the obvious response will be that, however much the superior executive officials knew, understood, and approved the conduct of their subordinates, those subordinates in fact lacked a definite mandate so to act. It is to hide one's head in the sand to assert that the detention of relator resulted from an excess of authority by subordinate officials.

I conclude, therefore, that the court is squarely faced with a serious constitutional question, – whether the relator's detention violated the guarantees of the Bill of Rights of the federal Constitution and especially the guarantee of due process of law. There can be but one answer to that question. An admittedly loyal citizen has been deprived of her liberty for a period of years. Under the Constitution she should be free to come and go as she pleases. Instead, her liberty of motion and other innocent activities have been prohibited and conditioned. She should be discharged."

Form Approved:
Bureau Bureau No. [illegible]

(Local Board Date Stamp Wire Code)

STATEMENT OF UNITED STATES CITIZEN OF JAPANESE ANCESTRY

1. _____ (Surname) _____ (English given name) _____ (Japanese given name)

(a) Alias _____

2. Local selective service board _____ (Number)

_____ (City) _____ (County) _____ (State)

3. Date of birth _____ Place of birth _____

4. Present address _____ (Street) _____ (City) _____ (State)

5. Last two addresses at which you lived 3 months or more (exclude residence at relocation center and at assembly center):

_____ From _____ To _____

_____ From _____ To _____

6. Sex _____ Height _____ Weight _____

7. Are you a registered voter? _____ Year first registered _____

Where? _____ Party _____

8. Marital status _____ Citizenship of wife _____ Race of wife _____

9. _____ (Father's Name) _____ (Town or Ken) _____ (Birthplace) _____ (State or Country) _____ (Occupation)

10. _____ (Mother's Name) _____ (Town or Ken) _____ (Birthplace) _____ (State or Country) _____ (Occupation)

In items 11 and 12, you need not list relatives other than your parents, your children, your brothers and sisters. For each person give name; relationship to you (such as father); citizenship; complete address; occupation.

11. Relatives in the United States (if in military service, indicate whether a selectee or volunteer):

(a) _____ (Name) _____ (Relationship to you) _____ (Citizenship)

_____ (Complete address) _____ (Occupation) _____ (Volunteer or selectee)

(b) _____ (Name) _____ (Relationship to you) _____ (Citizenship)

_____ (Complete address) _____ (Occupation) _____ (Volunteer or selectee)

(c) _____ (Name) _____ (Relationship to you) _____ (Citizenship)

_____ (Complete address) _____ (Occupation) _____ (Volunteer or selectee)

DSS Form 304A (1 23 4) *(If additional space is necessary, attach sheets)* (4 [illegible]

12. Relatives in Japan (see instruction above item 11):

_____ (Name) _____ (Relationship to you) _____ (Citizenship)

_____ (Complete address) _____ (Occupation)

_____ (Name) _____ (Relationship to you) _____ (Citizenship)

_____ (Complete address) _____ (Occupation)

13. Education

Name	Place	Years of attendance
(Kindergarten)		From ..... to .....
(Grade school)		From ..... to .....
(Japanese language school)		From ..... to .....
(High school)		From ..... to .....
(Junior college, college, or university)		From ..... to .....

(Type of military training, such as R. O. T. C. or Gunji Kyoren) (Where and when)

(Other schooling) (Years of attendance)

14. Foreign travel (give dates, where, how, for whom, with whom, and reasons therefor):

15. Employment (give employers' names and kind of business, addresses, and dates from 1935 to date):

16. Religion Membership in religious groups

17. Membership in organizations (clubs, societies, associations, etc.). Give name, kind of organization, and dates of membership.

18. Knowledge of foreign languages (put check mark (✓) in proper squares)

(a) Japanese	Good	Fair	Poor	(b) Other ..... (Specify)	Good	Fair	Poor
Reading	☐	☐	☐	Reading	☐	☐	☐
Writing	☐	☐	☐	Writing	☐	☐	☐
Speaking	☐	☐	☐	Speaking	☐	☐	☐

19. Sports and hobbies

20. List five references, other than relatives or former employers, giving address, occupation, and number of years known:

(Name)	(Complete address)	(Occupation)	(Years known)

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21. Have you ever been convicted by a court of a criminal offense (other than a minor traffic violation)?

Offense	*When*	*What court*	*Sentence*

22. Give details on any foreign investments.

(a) Accounts in foreign banks. Amount, $

Bank Date account opened

(b) Investments in foreign companies. Amount, $

Company Date acquired

(c) Do you have a safe-deposit box in a foreign country?

What country? Date acquired

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23. List contributions you have made to any society, organization, or club.

Organization	*Place*	*Amount*	*Date*

24. List magazines and newspapers to which you have subscribed or have customarily read.

25. To the best of your knowledge, was your birth ever registered with any Japanese governmental agency for the purpose of establishing a claim to Japanese citizenship?

(a) If so registered, have you applied for cancelation of such registration? (Yes or no)

When? Where?

26. Have you ever applied for repatriation to Japan?

27. Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?

28. Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?

(Date) (Signature)

NOTE.—Any person who knowingly and willfully falsifies or conceals a material fact or makes a false or fraudulent statement or representation in any matter within the jurisdiction of any department or agency of the United States is liable to a fine of not more than $10,000 or 10 years' imprisonment, or both.

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The teacher will be able to help students to analyze the concept and the nature of Americanism and to become more aware of how elements of Americanism have remained constant or changed over time.

Concept	Key Questions	Activities	Suggested Materials, Resources
Self-concept Values Stereotyping Identity	Who do we consider to be Americans and why? Who do we consider to be Americans of Japanese ancestry? How many of us would "make it" as "model Americans"?	Have students examine the term and give examples from own experience. Have students read excerpts from works that examine the concept of the American character, i.e., how Americans see themselves.	Gallup/Harris polls Almond and Powell, **Civic Culture** (T)
		Have students read excerpts from works that examine the American character from the point of view of a citizen of another country, i.e., how non-Americans see Americans. Ask students to analyze the two perspectives, i.e., the ways in which Americans see themselves and the ways in which non-Americans see Americans.	De Tocqueville, Alexis, **Democracy in America** Burdick, **The Ugly American**
		Have students pretend that they are a citizen of another country visiting the U.S. and that the only means they have of acquiring information about Americans is through the media, i.e., television, radio, newspapers, magazines, comics, movies.	Individual and Current media

	Ask them to report by describing the characteristics attributed to Americans based on information provided in the media.	
	Have students compile a list of 10 characteristics that they think describe Japanese Americans. Ask students to compile another list of 10 characteristics that they think describe Americans. Ask students to compare characteristics and identify sources of information for these characteristics.	Individual student
To what extent are we influenced about attitudes and feelings we have about ourselves and other in terms of the following: By what we hear adults and friends say and do? By what we see on television? By what we see at the movies? By what we hear on the radio? By what we read in newspapers, magazines, comics, books?	Have students react and comment about their feelings and to cite examples from their own experiences. Have students divide into the following groups for each category of the media, e.g., Group A: T.V. program, including news Group B: Cartoons on T.V., in comic books, newspapers Group C: Movies Group D: Commercials, Advertisements Group E: Radio and popular song lyrics	Anti-Defamation League of B'nai B'rith, **Distorted Image** Current television log **Bridge** magazine, newspapers, T.V. **Roots**

	Group F: Ethnic media Group G: Newspapers (non-ethnic) Newspapers (ethnic) Group H: Magazines	**Jade** **Bridge** **Pacific Citizen**
To what extent have our images about Japanese Americans and other groups been shaped by the various media?	Students should develop own criteria for stereotyping for each category of media. Have students systematically review the trends in the development of each media category and provide an overview of treatment and portrayal of Japanese Americans and other groups. Students should use own criteria in assessing media portrayal for each group assignment.	
What economic, political or social developments in U.S. history precipitated mass stereotyping of Japanese Americans?	Students should review previous issues of newspapers, magazines, etc. and be encouraged to develop a special project such as a slide or photograph presentation using examples taken from the media catergories. For example, students could chronicle the portrayal of Japanese Americans for each decade from 1900-present; students should include an analysis that includes economic, political and social factors in U.S. history that influenced stereotyping of Japanese Americans.	Old issues of: **Life, Look, Saturday Evening Post, Reader's Digest, Time, Newsweek, U.S. News and World Report,** etc.

How does stereotyping affect the communities in which we live?	Have students role play a television program, documentary (as a result of previous activity in slide presentation preparation) or television talk show dealing with the issues of how stereotyping affects communities.	
How can we as consumers, advocate for fair media portrayal of all groups?	Have students plan a script (with prepared questions) that the host (moderator) will use in developing a series of talk shows or a documentary, etc. Questions should revolve around consumer advocacy and consumer protection.	
What action can a consumer take and what legal or regulatory provisions are set forth by the Federal Communications Commission?	Students could role play a debate or open forum allowing the students to argue points from the perspective of the FCC, television management or other media management and consumers regarding the fairness or unfairness of regulations governing television programming.	

The teacher will be able to help students to understand how ideas and institutions defining Americanism have changed over the past century, how these changes affected Japanese Americans and how Japanese Americans have responded to these changes.

Concept	Key Questions	Activities	Suggested Materials, Resources
Values Diversity	In light of previous study abou the American character, how do you think that cultural values and attitudes and lifestyles changed or remained the same over the past 100 years?	Have students review and discuss the perspectives of the American character.	Williams, Robin. **American Society: A Sociological Interpretation** (T)

Conflict Identity Forced acculturation Forced assimilation Subculture		Have students discuss the similarities and differences in previous and present cultural values, attitudes and lifestyles in terms of their own immediate enviroment and experience. Have students organize a debate along the lines of those who advocate for strong traditional values and those who favor reform. Have students review and define the elements of the Protestant ethic to determine to what degree it influences U.S. values, atitudes and lifestyles. Have students analyze the impact of the Protestant ethic upon the criteria for socio-economic success and status.	
	To what extent do you think that there are differences in cultural characteristics, values, attitudes and lifestyles among individuals and groups in the U.S. that could cause conflict situations?	Have students cite examples of differences in their own lifestyles that may have created conflict for them; ask students to explain how they have resolved the conflict. Have students read about developments in U.S. history, asking them to emphasize the social, political/legal and economic trends and institutions that were prevalent. Ask students to identify situations in which differences in values, atitudes and lifestyles led to serious conflict.	Higham, John. **Strangers in the Land** (S) (T)

	Students should assess the different values, attitudes and lifestyles and try to develop a resolution that would be satisfactory to the differing individuals/ groups.	
What cultural characteristics and/or lifestyles were prevalent in the U.S. in 1860-1900? 1900-1930? What cultural values were prevalent in the U.S. in 1860-1900? 1900-1930? What types of economic systems were prevalent and what were economic conditions like in the U.S. for these periods? What was the standard and quality of living in the U.S. during these periods? What social movements and/or political legal activities were taking place during these periods and to what extent do we find an interaction in the economic, social, political/legal factors during these periods? What cultural characteristics do you think that Japanese immigrants brought with them to the U.S. from Japan during these periods?	Have students develop comparative and descriptive profiles of the U.S. characteristics and cultural values and that of Japanese immigrants.	Handlin, Oscar. **The Uprooted** Multi-ethnic chronology (see end of section) Ichihasi, **Japanese in the United States** (S) (T) Kitano, **Evolution of a Subculture** (S) (T) Smith, Robert and Richard Beardsley. **Japanese Culture: Its Development and Characteristics** (S) Petersen, William. **Japanese Americans** (S) (T)

How do you think that these cultural characteristics changed and for what economic, political and social reasons during these periods?

What cultural values do you think that Japanese immigrants brought with them to the U.S. from Japan during these periods?

In what ways might differences in cultural characteristics and values pose problems for Japanese immigrants?

In what ways do you think there existed a compatability between values in the U.S. and brought by the immigrants?

Cultural characteristics	**U.S.**	**Japanese immigrants**	**Compatibility/Incompatibility**	**Actions/Consequences**
Food				
Language				
Clothing				
Hairstyles				
Social/recreational activities				
Celebrations, holidays				
Cultural values				
Individual worth				
Hard work, responsibility				
God-fearing				
Thrift				
Competition				
Self-reliance				
Cooperation				

Economic Factors
Occupations
Rural/Agricultural
Urban/Industrial
Entrepreneurship
Property ownership
Housing

Political/Legal
Citizenship requirements
Political party platforms

Social issues
Civil rights
Health and social welfare
Education

Concept	Key Questions	Activities	Suggested Materials, Resources
	What were the economic, political/legal and social consequences for Japanese Americans because of differences? What were economic and labor conditions like for Japanese immigrants? What was their standard of living? What legal and/or political rights did Japanese immigrants have?	Students should compare the impact of the types of economy, economic and social conditions of Japanese immigrants and others living in the U.S.	Daniels, Roger. **The Politics of Prejudice**, Chapter 1 (S) (T)

What types of economic systems were prevalent and what kinds of labor recruitment techniques were used to meet the demands of the various economic systems?	Have students discuss and define the following types of economic systems and differing labor requirements: Plantation economy Agricultural economy Industrial economy	
Many Japanese emigrated to the U.S. with the idea of working for a short period of time to acquire wealth and return to live in Japan. Most **Issei**, however, were unable to return to Japan and and settled in the U.S. How do you think that this attitude might have affected the retention of Japanese cultural characteristics and values?	Have students read about and discuss the pattern of emigration to the U.S. because of labor demands and migration within the U.S. from one region to another region and differing economic systems.	Ito, Kazuo. **Issei** (S) (T)
In what respect do you think that Japanese immigrants maintained cultural values and characteristics? In what respects do you think that they adopted or adapted prevalent values, attitudes that they found in the U.S.? What might have been economic, political/legal and social reasons that prompted changes?	Have students develop a hypothetical situation in which they are immigrants to the U.S. and possess a certain set of cultural values and attitudes. Have them write an essay on reasons why they would wish to retain their own values and lifestyles. Ask students to analyze the economic forces that would necessitate accomodating or adopting certain values in order to live and survive.	Kitano, **Evolution of a Subculture** (S) (T) Yetman, Norman and C. Hoysteele. **Majority and Minority** (T)

What do we mean by the process of acculturation and the process of assimilation? In terms of Japanese immigrants and their children, what changes have taken place in cultural characteristics and cultural values because of the processes of acculturation and assimilation?		Gordon, Milton. **Assimilation in American Life: The Role of Race, Religion and National Origins** (S) (T)
What were the similarities or differences in the experiences of other immigrant groups?	Students should consider the economic, social and political/legal factors that would precipitate acculturation or assimilation. Students should develop a comparative profile of other immigrant groups to compare the differences between Japanese immigrant experiences and the degree to which acculturation and assimilation have taken place.	
The children of **Issei**, the **Nisei** and **Kibei**, were the second generation in the U.S. To what degree were they encouraged or able to retain their parent's cultural characteristics and values? What processes would they have gone through and how do you think they might have solved the dilemma of living in two societies?	Have students imagine that they are immigrant parents. Have students weigh how they would raise their children. Have them consider the following factors: Return to Japan or stay in the U.S. Cultural characteristics Cultural values Economic considerations such as employment, communication, education Political considerations such as participation in civic responsibilities	Sone, **Nisei Daughter** (S) Okimoto, Daniel. **American in Disguise** (S) (T)

What significant events affected the degree of assimilation/acculturation of the **Nisei** in particular? What situations of conflict existed in the U.S. at this time for other immigrant groups? How were the **Nisei** able to find alternatives and what reasons do you think that they might have had for making the choices that they did make?	Have students read biographies about the **Nisei** experiences and the conflicts they experienced. Have students read accounts of the **Nisei** reactions to their experiences growing up in camps.	Thomas, **The Salvage** (S) (T) Kitano, **Evolution of a Subculture** (S) Matsuoka, Jack. **Camp II, Block 211** (S) Hosokawa, **Nisei** (S)
What differences in attitudes might the **Sansei** (third generation) have about maintaining their cultural characteristics and values from their parents/grandparents?	Have students research the impact of the processes of acculturation and assimilation in terms of the following variables:	Tachiki, Wong, Odo. **Roots: An Asian American Reader** (S)
What economic, political/legal and social factors would influence the differences in attitudes and feelings and the choices that each generation was either forced or able to make?	Creative efforts: writers, artist Education: multicultural Japanese American organizations Japanese American community groups Alienation: drug abuse, alcoholism, drop-outs Social protest movements: U.S. third world, civil rights, peace Aged-Social services for Issei, Nisei Affirmative Action Intermarriage Recent immigrants Religious beliefs Redevelopment	UC Berkeley, **Asian Women** (S) Kai-ya Tsu, ed., Houghton-Mifflin, **Multi-Ethnic Literature: Asian American** (S) **Pacific Citizen** Young Buddhist Association publications
Each generation experienced an "identity crisis." What do we mean by an "identity crisis"? What factors would make the issues different or the response in behavior the same or different?		

What, for example, would the term and process of "assimilation" mean to each generation. Trace the attitudes for each generation. Try to determine what the term means to each generation. Is assimilation possible for Japanese Americans? Why or why not? If possible, is assimilation a desirable product? Why or why not? How have Japanese American communities been affected by having to go through the processes of acculturation/ assimilation?		**Bridge** magazines
What is meant by the term "ethnic pride"? How would the different generations interpret ethnic pride? What experiences might have affected the interpretation and feelings that each generation has about ethnic pride?	What relationship is there in the development of ethnic pride and the development of the "third world movement" in the U.S.? What are the reasons for the development of ethnic pride, search for ethnic identity and the third world philosophy? Trace in U.S. history the various social protest movements. Have students select four social protest movements to evaluate and research. Identify key issues that caused their development.	

		To what degree and for what reasons might there be differences in attitudes and/or participation in these activities? Geographic location Economic status Neighborhood Friends Process of personal development Concentration of ethnic groups Discrimination and prejudice-exclusion/alienation	
	It has often been said that Japanese Americans "outwhite the whites." What is meant by this statement and how do different Japanese American communities react to a statement of this nature? What have some of the Japanese American writers had to say about this?	Have students read and analyze articles written by Japanese American writers. Have students conduct a debate for those who advocate the "melting pot" theory of the U.S. and those who do not feel that the "melting pot" theory is accurate or desirable.	Tachiki, et al. **Roots** (S)
Concept Power Conflict	**Key Questions** In what ways are Japanese Americans affected by foreign policy, public opinion in the formulation and implementation of U.S. - Japan relations?	**Activities** Students should select a topic and period (historical or contemporary) to research U.S. - Japan relations, e.g. The Russo-Japanese War The Gentlemen's Agreement World War I World War II Economic Development and Investments– Employment/Unemployment Whaling Industry Boycott	**Suggested Materials, Resources** See Chronology of events (U.S. – Japan) at end of historical narrative

ETHNIC GROUPS IN AMERICAN HISTORY: A CHRONOLOGY OF KEY EVENTS

1513	Juan Ponce de Leon landed on the Florida peninsula while en route from Puerto Rico. The relationship between Europeans and Indians north of Mexico began.
1519	Hernan Cortez, the Spanish conquistadore, and a group of Spaniards arrived in the region that is now Mexico.
1565	The Spaniards established the St. Augustine colony in Florida, the first settlement organized by Europeans in present-day United States.
1619	The first Blacks arrived in the English North American colonies.
1620	The Pilgrims came to America from England on the Mayflower and established a settlement at Plymouth, Massachusetts.
1637	More than 500 Native Americans were killed by the colonists in a massacre known as the Pequot War.
1654	The first Jewish immigrants to North America settled in New Amsterdam to escape persecution in Brazil.
1683	German immigrants settled in Pennsylvania.
1718	The Scotch-Irish began immigrating to North America in large numbers.
1754-63	The French and Indian War took place.
1798	A Federalist-dominated Congress enacted the Alien and Sedition Acts to crush the Republican party and to harass aliens.
1812	The War of 1812, a war between the United States and Britain, caused deep factions among the Indian tribes because of their different allegiances.
1815	The first mass immigrations from Europe to North America began.
1830	Congress passed a Removal Act, which authorized the removal of Indians from the east to the west of the Mississippi.
1831	Nat Turner led a slave revolt in which nearly sixty Whites were killed.
1836	Mexico's President Santa Anna and his troops defeated the Texans at the Alamo. Six weeks later Santa Anna was defeated by Sam Houston and his Texan troops at San Jacinto.

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1845	The United States annexed Texas, which had declared itself independent from Mexico in 1836. This was one of the key events which led to the Mexican-American War.
1846-48	A series of potato blights in Ireland caused thousands of its citizens to immigrate to the United States.
1846	On May 13, 1846, the United States declared war on Mexico and the Mexican-American War began.
1848	The United States and Mexico signed the Treaty of Guadalupe Hidalgo that ended the Mexican-American War. Mexico lost nearly half of her territory, and the United States acquired most of the territory that makes up its southwestern states.
1850	The California legislature passed a discriminatory Foreigner Miner's Tax that forced Chinese immigrants to pay a highly disproportionate share of the state taxes.
1855	Castle Garden, an immigration station, opened in New York City.
	The antiforeign Know-Nothing Movement reached its zenith and had a number of political successes in the 1855 elections. The movement rapidly declined after 1855.
1859	Juan N. Cortina, who became a United States citizen under the provisions of the Treaty of Guadalupe Hidalgo, led a series of rebellions against Anglo-Americans in the Southwest.
1863	On January 1, 1863, President Abraham Lincoln issued the Emancipation Proclamation, which freed slaves in those states still fighting the Union.
1864	Nearly 300 Cheyennes were killed in a surprise attack at Sand Creek, Colorado. This event is known as the Sand Creek Massacre.
1869	The Transcontinental Railroad, linking the West to the East, was completed. Chinese laborers did most of the work on the Pacific portion of the railroad.
	The unsuccessful Wakamatsu Colony, made up of Japanese immigrants, was established in California.
1871	A White mob in Los Angeles attacked a Chinese community. When the conflict ended, nineteen Chinese were killed and their community was in shambles.
1876	In the disputed Hayes-Tilden election, the Democrats and Republicans made a political bargain which symbolized the extent to which Northern Whites had abandoned Southern Blacks.

Sioux tribes, under the leadership of Sitting Bull, wiped out Custer's Seventh Cavalry at Little Big Horn. This was one of the last victories for Native American tribes.

1882 The Chinese Exclusion Act was enacted by Congress. Another congressional immigration act established a head tax of fifty cents and excluded lunatics, convicts, idiots, and those likely to become public charges.

1885 A serious anti-Chinese riot took place in Rock Springs, Wyoming. Twenty-eight Chinese were killed, and many others were wounded and driven from their homes.

1886 The Apache warrior, Geronimo, surrendered to United States forces in September 1886. His surrender marked the defeat of the Southwest tribes.

The Haymarket Affair in Chicago greatly increased the fear of foreign "radicals" and stimulated the growth of nativistic sentiments in the United States.

The Statue of Liberty was dedicated as nativism soared in the United States.

1887 Congress passed the Dawes Severalty Act which was designed to partially terminate the Indian's special relationship with the United States government.

1888 The Scott Act prohibited the immigration of Chinese laborers and permitted only officials, teachers, students, merchants, and travelers from China to enter the United States.

1890 Three hundred Sioux were killed in a massacre at Wounded Knee Creek in South Dakota.

1891 Eleven Italian Americans were lynched in New Orleans during the height of American nativism, after being accused of murdering a police superintendent.

1892 Ellis Island opened and replaced Castle Garden as the main port of entry for European immigrants.

1893 Queen Liliuokalani of Hawaii was overthrown in a bloodless revolution led by American planters.

The Republic of Hawaii was established, with Stanford B. Dole as president.

1896 In a historic decision, **Plessy vs. Ferguson**, the Supreme Court ruled that "separate but equal" facilities were constitutional.

1898	Hawaii was annexed to the United States.
	Under the terms of the Treaty of Paris, the treaty which ended the Spanish-American War, the United States acquired Puerto Rico, Guam, and the Philippines. Cuba became independent of Spain but was placed under United States tutelage.
1900	With the Foraker Act, the United States established a government in Pureto Rico in which the president of the United States appointed the governor and the Executive Council.
1901-10	Almost 9 million immigrants entered the United States, most of whom came from Southern and Eastern Europe.
1908	The United States and Japan made a Gentlemen's Agreement, which was designed to reduce the number of Japanese immigrants entering the United States.
1910	The National Association for the Advancement of Colored People (NAACP) was organized.
	A Mexican revolution caused many Mexican peasants to immigrate to the United States looking for jobs. Other immigrants came to escape political turmoil and persecution.
1913	The California legislature passed a land bill which made it very difficult for Japanese immigrants to lease land.
1917	Thirty-nine Afro-Americans were killed in a bloody riot in East St. Louis, Missouri.
	A comprehensive immigration bill was enacted that established a literacy test for entering immigrants.
	The Jones Act was passed by the United States Congress. It made Puerto Ricans United States citizens and subject to the United States draft.
1920	The Hawaiian Homes Commission was started to benefit the native Hawaiian. Very little of the land involved was used for its stated purpose.
	The number of person born in Puerto Rico and living in the United States was 11,811. That number increased to 58,200 in 1935.
1924	The Johnson-Reed Act established extreme quotas on immigration and blatantly discriminated [illegible] Southern and Eastern European and non-White nations.

1925 A large number of Filipinos began to immigrate to Hawaii and the United States mainland to work as field laborers.

1927 The Filipino Federation of Labor was organized in Los Angeles.

1928 The League of United Latin American Citizens was formed in Harlingen, Texas.

1929 An anti-Filipino riot occurred in Exeter, California, in which over 200 Filipinos were assaulted.

1930 The Japanese American Citizenship League was organized.

1934 Congress passed the Tydings-McDuffie Act. This act promised the Philippines independence and limited Filipino immigration to the United States to fifty per year.

1935 President Franklin D. Roosevelt signed the Repatriation Act. The act offered free transportation to Filipinos who would return to the Philippines. Those who left were unable to return to the United States except under a severe quota system.

1942 On February 19, 1942, President Franklin D. Roosevelt issued Executive Order 9066, which authorized the internment of Japanese Americans who lived on the West Coast.

The United States and Mexico made an agreement that authorized Mexican immigrants to work temporarily in the United States. This project is known as the bracero program.

1943 White violence directed at Afro-Americans led to a serious riot in Detroit, in which thirty-four people were killed.

The anti-Mexican "zoot suit" riots took place in Los Angeles during the summer.

1946 On July 4, 1946, the Philippines became independent.

1954 The Refugee Relief Act permitted 5,000 Hungarian refugees to enter the United States.

In a landmark decision, **Brown vs. Board of Education**, the Supreme Court ruled that school segregation was inherently unequal.

The United States Immigration and Naturalization Service began Operation Wetback, a massive program to deport illegal Mexican immigrants.

1959	Fidel Castro took over the reigns of power in Cuba from the government of Fulgencio Batista. After this, many Cuban refugees entered the United States.
	Hawaii becomes the fiftieth state of the United States.
1960	The National Indian Youth Council was organized.
1962	Commercial air flights between the United States and Cuba ended. Immigration from Cuba to the United States became strictly clandestine.
1963	Over 2,000 people participated in a "March on Washington for Freedom and Jobs."
1964	The Civil Rights Act of 1964, the most comprehensive civil rights bill in American history, was enacted by Congress and signed by President Lyndon B. Johnson.
1965	With the passage of the Civil Rights Act of 1965, Puerto Rican Americans were no longer required to pass an English literacy test to vote in New York state.
	A new immigration act, which became effective in 1968, abolished the national origins quota system and greatly liberalized American immigration policy. Immigration from non-European nations greatly increased after this act was enacted.
	A grape strike led by Cesar Chavez and the National Farm Workers Association began in Delano, California, a town in the San Joaquin Valley.
	Rodolfo "Corkey" Gonzales formed the Crusade for Justice in Denver. This important civil rights organization epitomized the Chicano movement that emerged in the 1960's.
	The Cuban Refugee Airlift program began. Flights from Cuba to Miami, Florida were sponsored by the United States government. The program was terminated in 1973.
1965-68	A series of rebellions took place in American cities in which Afro-Americans expressed their frustrations and discontent.
196[illegible]	Stokely Carmichael issued a call for "Black Power" during a civil rights demonstration in Greenwood, Mississippi.

1970	Herman Badillo was elected to the U.S. House of Representatives. He was the first Puerto Rican American elected to Congress.
1972	More than 8,000 delegates attended the first National Black Political Convention in Gary, Indiana.
1973	Afro-Americans were elected mayors in Detroit, Atlanta, Los Angeles and other cities.

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Fujimoto, Isao, Michiyo Yamaguchi Swift and Rosalie Zucker. **Asians in America: A Selected Annotated Bibliography.** Asian American Research Project, Asian American Studies Division, University of California at Davis, June 1971.

Asian American Cultural Heritage Program and Asian American Education Association of the Seattle Public Schools. **A Bibliography of Asian and Asian American Books for Elementary School Youngsters.** Seattle, Washington, January 1975. (FOR DISCUSSION ONLY.)

JAPANESE AMERICAN EXPERIENCE IN THE U.S.

I. GENERAL WORKS

Teacher Resource and High School Level

Boddy, Manchester E. **Japanese in America.** Los Angeles: Published by the author, 1921. 198pp.

To help ameliorate the Japanese problem in California, the author criticizes the standard anti-Japanese allegation and myths, dealing with such topics as the Japanese associations in America, Japanese population, standard of living, work conditions, religious and social education, Japanese language schools, and the broad subject of assimilation of the Japanese. The last section is comprised of 19 brief biographies of typical Japanese immigrants.

Conroy, Hilary, and T. Scott Miyakawa (eds.) **East Across the Pacific.** Santa Barbara: Clio Press, 1972. 340pp.

A collection of historical and sociological essays on the Japanese immigration and assimilation into American life. Divided into four general sections: Historical Essays – Hawaii and the Pacific Islands; Historical Essays – Mainland North America; From History to Sociology; and Sociological Essays.

Herman, Masako (compiler and editor). **The Japanese in America, 1843-1943: A Chronology and Fact Book.** Dobbs Ferry, New York: Oceana Press, 1974.

Hosokawa, Bill. **The Quiet Americans.** New York: William Morrow and Company, Inc., 1969. 522pp.

Popular history of the Japanese in America, their first contacts with the United States, their problems as immigrants, their lifestyle and the growth of political and social awareness among the Nisei, the development of the Japanese American Citizens League and its role, and the Nisei search for identity. Deals with events that led to the evacuation during WWII and chronicles the efforts of the Nisei 442nd Regimental Combat Team. Covers period from immigration through early 1960's.

Ichihasi, Yamato. **Japanese in the United States.** New York: Arno Press and the New York Times, 1969 (c1932). 426pp.

The main body of the book, covering the late 1800's to the 1930's, is divided into four parts: 1) discussion of the coming of the Japanese, 2)analysis of salient facts relating to alien Japanese residents, 3) historical examination of anti-Japanese agitation, and 4) discussion of second-generation problems. Includes information on the stepping-stone migration of Japanese from Hawaii to the United States mainland.

Ito, Kazuo. **Issei** (English Edition). Seattle, Washington: Japanese American Community Services, Tokyo, Japan: Japan Publications, 1973. 987pp.

Biographical account of Japanese immigration to the U.S., Canada and Mexico. Contains personal accounts of Issei pioneer experiences and encounters. Includes poetry written by Issei. Excellent chronology of U.S. – Japan events.

Kitano, Harry H.L. **Japanese Americans: The Evolution of a Subculture.** Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969. 186pp.

A social-psychological interpretation of the Japanese Americans, treating briefly the early emigration, the period up to World War II, the wartime evacuation, and the postwar era. Emphasis is placed on an analysis of the relationship of ethnic institutions, cultural norms and values, to current social-psychological issues such as mental health and deviant behavior.

Lyman, Stanford. **The Asian in the West.** Reno: University of Nevada, 1970. 168pp.

A collection of articles by the author on the Chinese and Japanese in the 19th century in North America.

Nitobe, Inazo. **Bushido: The Soul of Japan.** Tokyo, Japan, 1935.

Ogawa, Dennis. **From Japs to Japanese: The Evolution of Japanese American Stereotypes.** Berkeley: McCutchan Publishing Co., 1971. 67pp.

Through the use of secondary materials, the author describes the development of the negative "Jap" stereotype to the more acceptable Japanese idea. The image change of the Japanese American in the public's eyes is outlined.

Okimoto, Daniel. **American in Disguise.** New York: Walker Weatherhill, 1971. 206pp.

The autobiography of a young Nisei and his attempts to find his identity in a pluralistic America which views Asian Americans as being different from the norm.

Petersen, William. **Japanese Americans: Oppression and Success.** New York: Random House, 1971. 268pp.

A general view of the Japanese American as seen by a professor of social demography.

Smith, Robert and Richard Beardsley (eds.). **Japanese Culture: Its Development and Characteristics.** Chicago: Aldine Publishing Co.

Series of papers dealing with origins of people, culture and language in Japan; social structure in Japan (with emphasis on family, village organization and structure); and the role of culture in personality.

Tachiki, Amy, et al. (eds.). **Roots: An Asian American Reader.** Los Angeles: University of California at Los Angeles, 1971. 345pp.

A reader divided into three sections: History, Community and Identity. Good for placing the Japanese American in context with other Asian Americans. The reader also reflects the ethic of many of the contemporary Sansei.

Student Materials

A. American setting

1. PRIMARY LEVEL

Copeland, Helen. **Meet Miki Takino.** Lothrop, 1963.
Japanese American Miki, a first grade boy in a New York City school, wanted to bring his grandparents to the school party—but he had no grandparents. How he manages to "adopt" three grandmothers and two grandfathers makes a satisfying story.

Hawkinson, Lucy. **Dance, Dance Amy-Chan.** Albert Whitman and Co., 1964.
Two young Japanese American girls take part in a folk festival and learn more about their heritage.

Jaynes, Ruth. **Friends, Friends, Friends.** Bowmar Publishing Co., 1967.
Focuses on a young Asian American girl in a school setting. Pictures depict her multiethnic personal contacts. Good for discussion of pluralistic society at an early level.

San Mateo City School District. Japanese American Curriculum Project. "The Japanese Americans." **The Bay Leaf.** (February 1970).
This issue of the **Bay Leaf** is a Japanese American Curriculum Project sponsored by the San Mateo City School District. Brief articles are written on a Japanese American Festival in which such terms as judo, ikebana, odori are explained. . .about the benefits of Japanese American and other ethnic group relationships. Helpful leaflet for lower grades to give a micro-mini course of Japanese American contributions to America.

Yashima, Mitsu. **Momo's Kitten.** Viking Press.
Story of a Japanese American girl who finds a little kitten that eventually becomes the mother of five kittens. Beautiful drawings.

Yashima, Taro. **Umbrella.** Viking Press, 1958.
Momo, a little girl who lives in New York, becomes quite unhappy waiting for the rain to come so she can use her new umbrella and red boots. Bold color illustrations and a poetic style of writing tell the story of the first time Momo goes to nursery school by herself. The simplicity of the story, the Japanese seasonal symbols, and the naturalness of the situation will interest small children.

A. American setting
2. INTERMEDIATE LEVEL

Cavanna, Betty. **Jenny Kimura.** Wm. Morrow & Co. 1964
The story of a half Japanese, half Caucasian teenager from Japan who visits her grandmother in Kansas City. The story focuses on Jenny's acceptance and non-acceptance in America, boy-girl relationships, dating, etc. Would be interesting to young girls. The author sensitively relates cultural and personal adjustments Jenny must make in her new setting.

Uchida, Yoshiko. **The Birthday Visitor.** Charles Scribner's Sons, 1975.
Delightful story about Emi Watanabe, a 7-year-old Japanese American living in California during the '30's, who has a special visitor from Japan to help celebrate her birthday.

Uchida, Yoshiko. **Mik and the Prowler.** Harcourt, Brace & World, Inc., 1960.
Story of a ten year old, Mik Watanabe, his family and his guest, Tamiko, who comes from Japan for a visit.

Uchida, Yoshiko. **New Friends for Susan.** Charles Scribner's Sons, 1951.
Warm story of a Japanese American Family who lived in Berkeley, California. Susan Sasaki must part with her best friend, Margie, because their school building is not safe and they will be attending different schools. However, many happy events follow a friendship made at the new school.

Uchida, Yoshiko. **The Promised Year.** Harcourt, Brace & World, Inc., 1959.
Ten year old Keiko comes to California from Japan to spend a year with her aunt and uncle. She has to make many adjustments. Story treats Asian Americans as "ordinary folks."

A. American setting

3. JUNIOR HIGH

Mori, Toshio. **Yokohama, California.** Caldwell, Idaho. The Caxton Printers, Ltd., 1949. 166pp.
A collection of short stories by the author illustrating the life of many Japanese and Japanese Americans before World War II. Told on a very human and appealing level.

Sone, Monica. **Nisei Daughter.** Little Brown, & Co., 1953.
Story of the life of a Japanese American girl who grew up in Seattle's Pioneer Square district. Sensitive approach to the growing racial awareness of the young girl. Old book, but still appropriate today.

B. Old country (Japan) setting

1. PRIMARY LEVEL

Edmonds, I.G. **Ooka the Wise.** Bobbs-Merrill Co., 1961.
Ooka, the shrewd old Japanese judge, solves with wisdom and humor the problems that beset his fellow townsmen. Possible discussion comparing wisdom versus intelligence, humor versus wit.

Fujita, Tamao. **The Boy and the Bird.** The John Day Co., 1971.
The awesome beauty of the forest compels a young boy to release his pet bird from its cage. The walk back is sad when the bird doesn't respond to the master's call. Happily the bird had returned to its cage before its master. The beauty of nature is captured in the text and illustrations.

Ishii, Momuko. **The Dolls Day for Yoshiko.** Follett Publishing Co., 1966.
Yoshiko and her mother contrive a way to acquire a fine set of dolls in time for the Doll Festival.

Kisshida, Eriko. **Hippopotamus.** Prentice-Hall, 1963.
Taro and his pet turtle visit their friends, the hippopotamus, in the Tokyo Zoo. A quiet time story that young children will enjoy.

Stamm, Claus. **Three Strong Women.** Viking Press.
The story of a Japanese wrestler and his meetings with three strong women. As the wrestler walks through the countryside, he shows the reader much of country life in Japan. Easy reading for younger children with many pictures.

Uchida, Yoshiko. **Sumi and the Goat and the Tokyo Express.** Charles Scribner's Sons

A little girl from a small town outside Tokyo is thrilled when her elderly neighbor acquires a goat. She hopes the goat will do something special which she can brag about to her classmates. However, the news of the day is the building of the Tokyo Express train which will never stop in this small uneventful village.

Uchida, Yoshiko. **Sumi's Special Happening.** Charles Scribner's Sons, 1966.

Seven-year-old Sumi wondered about a birthday gift for her grandfather who will be 99 years old. A spiritual gift was deemed more important than a material one. Throughout the story there is a peacock that never fanned its tail until the birthday. The book is humorous while conveying eastern philosophy in a manner children will easily grasp. Enjoyable book!

B. Old country (Japan) setting

2. INTERMEDIATE LEVEL

Buck, Pearl S. **The Big Wave.** The John Day Co.

Well-written, gorgeously illustrated book. Deals with the Japanese culture, socialization process and social situation. Beautiful examples of ancient Japanese art.

Uchida, Yoshiko. **The Forever Christmas Tree.** Charles Scribner's Sons.

This is a beautiful, sensitive story of the discovery of Christmas and a warm friendship between a young Japanese boy and an old man. Enjoyable reading. Depicts human warmth in a Japanese setting.

Uchida, Yoshiko. **Hisako's Mysteries.** Charles Scribner's Sons, 1967.

Story written with love and warmth of an orphan girl raised by her grandparents in a small village in Japan. The "mysteries" are raised when she accidentally finds out that her father had not really died when she was a baby. Hisako's relationships with her grandparents, friends, aunts, uncles and cousins are so warm and real that it brings home the fact that Japanese are like people the world over.

Uchida, Yoshiko. **In-Between Miya.** Charles Scribner's Sons.

A very well-written book that shows how ethnic minorities have similarities as well as differences which make life more interesting. The children reading this could easily identify with Miya, the central character, pc. themselves in her position and live a few days in Tokyo, etc. Very realistic and interesting reading.

Uchida, Yoshiko. **Takao and Grandfather's Sword.** Harcourt, Brace & World, Inc.

Story of a boy who sells his highly cherished grandfather's sword to help his father overcome the heavy financial loss when his potter's shed is burned with a big order in the kiln. The setting is in Kyoto and is very old country, but the story of a boy who sacrifices and overcomes fears to help his parents is uplifting.

C. Folk and Fairy Tales – Japan

1. PRIMARY LEVEL

Futamauta, Eigoro. **How Not To Catch a Mouse.** John Weatherhill, Inc. 1972.

Excellent picture book with a cute story of a mouse who frightens most of the larger animals in the community by parading as a ghost and how the larger animals retaliate.

Kakimoto, Kozo. **The Little Mouse who Tarried.** Parents Magazine Press, 1972.

Delightful story of a chain of events. Interactions between grandmother mouse, crow, cat, mouse, dog, broom, sickle, stone, and fire . . . High interest story, humorous illustrations.

Kijima, Hajime. **Little White Hen.** Harcourt, Brace & World, Inc. 1969.

This is a story of a little white hen who lived by herself in a house in the forest. The clever fox who lived nearby saw her and thought she would make a tempting meal, but the little hen was also clever and eventually outwitted him. This hen and fox fairy tale could have been adopted by any country.

Maiyagawa, Yasue. **The Hare and the Bear and Other Stories.** Parents Magazine Press, 1971.

Three really humorous stories about the hare and other animals. Appealing illustrations and clever stories make this a good oral reading book.

Matsutani, Miyoko. **The Crane Maiden.** Parents Magazine Press, 1968.

An old Japanese tale about a crane who takes a human female form when freed from a trap by a poor woodcutter. She repays the kindness of the woodcutter and his wife by filling their home with joy and laughter. However, because of a broken promise, she must become a crane once more. Appealing story.

Sakade, Florence. **Japanese Children's Favorite Stories.** Charles E. Tuttle Co., 1958.

A collection of twenty folk tales traditionally told to Japanese children.

Titus, Eve. **The Two Stonecutters.** Doubleday and Co., Inc., 1967.

Long ago there lived two brothers who were stonecutters. The Younger brother was content with his simple life and humble work, but Elder Brother longed to be rich, mighty and powerful. The brothers were granted seven wishes by the Goddess of the Forest. This tale tells the story of how each of the seven wishes were spent. Many nice stylistic illustrations. Classic fairy tale with a moral.

C. Folk and Fairy Tales (Folksongs) – Japan

2. INERMEDIATE LEVEL

Burger, Donald P. **Folk Songs of Japanese Children.** Charles E. Tuttle Co., 1968.

Fifteen folk songs; includes music, translations and explanations.

Haviland, Virginia. **Favorite Fairy Tales Told in Japan.** Little, Brown & Co., 1967.

Five of the most familiar Japanese tales are retold here in a direct and simple style.

Hodges, Margaret. **The Wave.** Houghton Mifflin Co., 1964.

This story tells of an old man who set fire to his own rice fields to warn his village of an approaching tidal wave.

Uchida, Yoshiko. **The Dancing Kettle.** Harcourt, Brace & World, Inc.

A collection of 14 tales told to the author during her own childhood. Delightful reading.

Uchida, Yoshiko. **The Magic Listenting Cap: More Folk Tales from Japan.** Harcourt, Brace & World, Inc.

Uchida shows great style in this collection of stories. Stories have substance.

Uchida, Yoshiko. **The Sea of Gold and Other Tales from Japan.** Charles Scribner's Sons, 1965.

Classic Japanese fairly tales retold by Yoshiko Uchida. Like fairly tales of all lands, the good prevails and evil receives its just rewards. Easy reading, short stories.

II. Discrimination and Prejudice: Racial Climate
Teacher Resource and High School Level

A. Law and Policy: Immigration Acts, Treaties, Land Laws, Naturalization Laws and Related Court Cases and Legal Commentary

Bartholomew, Paul C. **Summaries of Leading Cases on the Constitution.** Totowa, New Jersey: Littlefield, Adams & Co., 1967. 370pp.

Cushman, Robert F. **Leading Constitutional Decisions** (14th Edition). New York: Appleton-Century-Crofts, 1971.

Concise summaries of landmark decisions of U.S. Supreme Court; cases [illegible]ated according to constitutional principles.

Olin, Spencer C., Jr. "European Immigrant and Oriental Alien: Acceptance and Rejection by the California Legislation of 1913." **Pacific Historical Review.** 35 (1966), pp. 303-315.

Contrasts the concern for the plight of the European immigrant expressed in the creation of a Commission of Immigration and Housing in the 1913 legislative session with the simultaneous disregard for the rights of the Oriental immigrant expressed in the passage of the alien land law also in the 1913 session. The California progressives were deeply concerned for immigrants of European stock, but they lacked an understanding of the aspirations of non-white aliens.

Rostow, Eugene V. **The Sovereign Prerogative: The Supreme Court and the Quest for Law.** New Haven: Yale University Press, 1962. 318pp.

One chapter reports in detail the constitutionality of the order to evacuate Americans of Japanese ancestry during World War II (Executive Order 9066) and its implication for future generations.

United States Congress. House. House Document 600, 68th Congress, 2nd Session. **Japanese Exclusion.** By John B. Trevor. Washington, D.C.: United States Government Printing Office, 1925. 84pp.

A study of the policy and the laws with regard to Japanese exclusion. Discusses assimilability of Japanese, the question of Japanese encroachment upon the sovereignty of the state, the problem of dual allegiance, the doctrine of race equality, and the Immigration Act of 1924. Includes texts of notes exchanged between governments of Japan and the United States, the 1924 Nationality Law of Japan, and court cases regarding Japanese ineligible for citizenship. Concludes that the United States treatment of Japanese exclusion is consistent with the overall policy of the United States toward immigrants in general.

United States Congress. Senate. Immigration Committee. **Japanese Immigration Legislation: Hearings before the Committee on Immigration.** United States Senate, 68th Congress on S.2576. Washington, D.C.: United States Government Printing Office, 1924. 170pp.

Hearings before the Congress on S.2576, a bill to limit the immigration of aliens into the United States. Includes statements by Gilbert Bowles, Sidney L. Gulick, Rev. Charles S. MacFarland, V.S. McClatchy, James G. McDonald, Honorable James D. Phelan, David B. Schneder, Honorable Samuel M. Shortridge, Francis R. Taylor, Fennell R. Turner, and Honorable U.S. Webb.

III. Anti-Japanese Agitation: Reception to Host Country
Teacher Resource and High School Level

Daniels, Roger. **The Politics of Prejudice.** Gloucester, Mass.: Peter Smith, 1966. 165pp.

An excellent account of California's anti-Japanese movement from its beginning in the late 19th century, the California election of the 1920's, the passage of the Alien Land Law of 1913 and 1920, and to its major triumph of the Japanese exclusion provisions of the Immigration Act of 1924. Shows that racism was not confined to the Far West or the South, but was national in scope. This book was developed from the author's Ph. D. dissertation.

McWilliams, Carey. **Prejudice: Japanese-Americans: Symbol of Racial Intolerance.** Boston: Little, Brown, and Company, 1944. 337pp.

A historical and economic analysis from 1900 to 1944 of anti-Japanese tensions on the Pacific Coast which culminated in the evacuation of Japanese during World War II. The author points out that prejudice is not an "instinctive" expression of deep-seated aversion but is manufactured out of conflicts, the real nature of which is frequently misunderstood. This theory is explored throughout the book in relation to Japanese Americans as well as its implications in general terms.

IV. Japanese Evacuation and Resettlement
Teacher Resource and High School Level
A. General Works

Bosworth, Allan R. **America's Concentration Camps.** New York: W.W. Norton, 1967. 283pp.

Describes the internment of Japanese Americans during World War II, detailing such things as the racial climate before the war, the panic caused by the war and the press, evacuation, internment, and the impact of the experience on internees.

Conrat, Maisie and Richard. **Executive Order 9066.** San Francisco: California Historical Society, 1972. 120pp.

Photo essay of authentic scenes of the American concentration camp experience. Brief compelling text is appropriate. Excellent selection of vivid pictures to bring about good discussions. Large photo prints are available.

Daniels, Roger. **Concentration Camps U.S.A.: Japanese Americans and World War II.** New York: Holt, Rinehart, Winston, 1972. 188pp.

A detailed study of the personalities and conditions that led up to the internment of Japanese and Japanese Americans. Daniels follows the Japanese into the camps, and describes their return to the West Coast after the war.

Daniels, Roger. **The Decision to Relocate the Japanese Americans.** New York: J.B. Lippincott Co., 1975.

Through the use of official government documents and letters written by key individuals like General John L. DeWitt, Provost Marshal General Allen W. Gullian and Colonel Karl R. Bendentsen, the author states that the decisions to relocate the Japanese Americans was **not** a military necessity. Demonstrates decision-making process and gives insight into the personalities of individuals making decisions.

Girdner, Audrie and Ann Loftis. **The Great Betrayal: The Evacuation of the Japanese-Americans during World War II.** London: Macmillan Company, 1969. 562pp.

A thorough study of the wartime evacuation of the Japanese from the West Coast. Deals with personal recollections of events leading up to evacuation, the evacuation process, camp life, the loyalty question, and relocation. On the implications of the evacuation to democracy in the United States, the authors comment: " As a departure from American principles, (the evacuation) will stand as an aberration and a warning."

Myer, Dillion S. **Uprooted Americans.** Tucson: University of Arizona Press, 1971. 360pp.

The story of the internment from the wartime head of the War Relocation Authority.

Teacher Resource and High School Level

B. Government Documents on Evacuation and Resettlement

United States. Department of the Interior. War Relocation Authority. **Community Analysis.** Reports 1–19. (October 1942–June 1946).

A collection of nineteen reports by War Relocation Authority staff members of the Community Analysis Section during the period between October, 1942, and June, 1946. Topics included are general cultural background, causes of unrest at relocation centers, Japanese associations in America, Japanese holidays, Buddhism in America, assimilation of Kibei and Nisei, evacuees' resistance to relocation, analysis of segregation program, labor relations in the centers, California's attitudes toward the return of Japanese, and prejudice in Hood River Valley–a case study in race relations. Includes a bibliography of **Community Analysis** newsletters on the relocation program.

Teacher Resource and High School Level

C. Forces Leading Up to Evacuation and Legal Commentary on Evacuation

Grodzins, Morton. **Americans Betrayed: Politics and the Japanese Evacuation.** Chicago: University of Chicago Press, 1949. 445pp.

Deals mainly with the situation immediately prior to the evacuation decision. Introduction gives background from about 1900, and the rest of the book deals with the political climate that led to the decision–the influence of pressure groups, and the administrative, legislative, and judiciary roles in the decision. Author takes the position that the decision was wrong and endangers the democratic process.

Rostow, Eugene V. "The Japanese American Cases–A Disaster." **Yale Law Journal.** 54, No. 3 (June 1945), pp. 489–533.

Presents a legal and constitutional point of view of the evacuation of Japanese Americans from the Pacific Coast during World War II with focus on the judgment made by the Supreme Court. Also gives a general account of the evacuation, how the alien Japanese were treated in Hawaii, England, and France and some court cases concerning the actions taken against them.

tenBroek, Jacobus, Edward N. Barnhart and Floyd Matson. **Prejudice, War, and the Constitution.** Berkeley: University of California Press, 1954. 408pp. (Vol. 3 of Dorothy S. Thomas, ed., **Japanese-American Evacuation and Resettlement.**)

In an extensively well-documented volume, the authors probe the reasons behind the internment of Japanese Americans during World War II, addressing themselves to problems of prejudice in the United States and to the fundamental guarantees of the United States' Constitution. The emphasis is on the forces which produced and allowed the internment, not on the internment itself.

Teacher Resource and High School Level
D. Camp Life

Eaton, Allen H. **Beauty Behind Barbed Wire: The Arts of the Japanese in Our War Relocation Camps.** New York: Harper, 1952. 208pp.

Eighty-eight black-and-white and four color photographs constitute the main part of the book, accompanied by captions and legends revealing the arts which were created by the Japanese internees in all ten of the War Relocation Centers. Flower arrangements, wood carvings, and miniature landscapes are a few examples of the type of work shown in this book.

Matsuoka, Jack. **Camp II, Block 211.** Tokyo: Japan Publications, Inc., 1974.

Autobiographical account of a Nisei experience in Poston, Arizona. Illustrated with cartoons by the author.

Thomas, Dorothy S. and Richard Nishimoto. **The Spoilage.** Berkeley: University of California Press, 1946. 388pp. (Vol. 1 of Dorothy S. Thomas, ed., **Japanese-American Evacuation and Resettlement.**)

An extensive analysis of the internment of Japanese Americans during World War II, focusing on the detention itself, and not on the forces which led to the dentention of Japanese Americans. The internment is analyzed sociologically, emphasizing the conflicts among the internees and between internees and guards. Accomodation, revolt, and suppression are analysed in depth.

Teacher Resource and High School Level
E. Individual Experiences: Biographical Accounts

Kikuchi, Charles, edited by John Modell. **The Kikuchi Diary.** Chicago: University of Illinois Press, 1973.

Diary of a young Nisei graduate student in social welfare; reveals thoughts and actions of the evacuation experience.

Okada, John. **No-No Boy.** Rutland, Vermont: Charles E. Tuttle, 1957. 308pp.

A novel written by a veteran of the Pacific War about a Nisei who had been a Japanese nationalist and who refused to be drafted. Back in Seattle after release from prison, the hero struggles to be accepted by America, which he had rejected and which rejected him.

Thomas, Dorothy S. **The Salvage.** Berkeley: University of California Press, 1952. 637pp. (Vol. 2 of Dorothy S. Thomas, ed., **Japanese American Evacuation and Resettlement.**)

Part I, "Patterns of Social and Demographic Changes," gives background information to provide a historical frame of reference for placing the evacuation-detention crisis in perspective. Part II, "The Course of Individual Experience," presents 15 personal accounts of those Japanese Americans who left the relocation camps to resettle in

the East and Middle West during 1943 and 1944. Detailed life histories of those 15 resettlers are presented.

Yoshida, Jim and Bill Hosokawa. **The Two Worlds of Jim Yoshida.** New York: William Morrow Co., 1972.

Autobiographical account of a Nisei from Seattle and his conflict during WWII.

Student Materials

1. ELEMENTARY LEVEL

Uchida, Yoshiko. **Journey to Topaz.** Charles Scribner's Sons.

The story shows the hardships of one family while going through the experience of being evacuated into a concentration camp. Illustrations enhance the story.

Uchida, Yoshiko. **Samurai of Gold Hill.** Charles Scribner's Sons, 1972.

Kochi Matsuzaka is the son of a Samurai, the ancient Japanese warrior-nobility class. He and his father and other villagers leave their home in Japan at the end of Japan's feudal time, 1869, and try to establish a colony at Gold Hill, California. The barest facts of the story are true. The struggles, defeats, unwarranted opposition, appreciation or empathy are all expressed. An interesting story of one culture trying to co-exist in a foreign and hostile country.

2. JUNIOR HIGH LEVEL

Bonham, Frank. **The Burma Rifles.** Thomas Y. Crowell, 1960.

Jerry Harada is a Japanese American of draft age at the time of Pearl Harbor. He suffers from the hatred of his neighbors and is interned to a concentration camp with his family. Jerry later enlists in the U.S. Navy and becomes part of Merrill's Marauders.

Ishigo, Estelle. **Lone Heart Mountain.** Los Angeles: Estelle Ishigo, 1972. 104pp.

A personal account of the evacuation and internment as seen through the eyes of a Caucasian married to a Japanese American. The authoress has illustrated the book with many of her own works made while at the Heart Mountain relocation camp.

Ōk,ōbo, Mine. **Citizen 13660.** New York: Columbia University Press, 1946. 209pp.

A personal narrative and picture book, written by a Nisei who was on an art fellowship at the University of California, Berkeley, when World War II started. Covers the period from September, 1939, to January of 1944. The black-and-white drawings and brief comments give a general feeling of life in an internment camp, particularly Tanforan Assembly Center in San Bruno and Central Utah Relocation Center at Topaz.

E. Nisei Combat Team -- 442nd Regiment

Student/Teacher Resource

Inouye, Daniel and Lawrence Elliott. **Journey to Washington.** Englewood Cliffs, New Jersey: Prentice Hall, 1967.

Autobiographical account of the Inouye family immigration to Hawaii includes

childhood experiences and reactions and feelings about World War II and the personal participation as a member of the 442nd and subsequent involvement in politics. (Can be used at intermediate-high school level.)

Martin, Ralph G. **Boy From Nebraska.** New York: Harper and Row Brothers, 1946. 208pp.

A biography of Ben Kuroki, a Nisei who fought in the United States Army during World War II. Includes his experiences of prejudice in Europe and the Pacific as a member of the armed forces and at home.

G. Resettlement Process

Teacher Resource/Secondary

Kitagawa, Daisuke. **Issei and Nisei: The Internment Years.** New York: The Seabury Press. 1967. 174pp.

Personal narrative by an Issei clergyman on the differences in the feelings, background, and outlook, as well as the similarities between the Issei and Nisei during the period of "re-entry" of the Japanese Americans into American society.

H. Economic Losses from Evacuation and Resettlement

Teacher Resource/Secondary

Bloom, Leonard and Ruth Riemer. **Removal and Return.** Berkeley: University of California Press. 1949. 240pp.

A compilation of statistics, with commentary, on the economic changes suffered from 1941–1949 by the Japanese Americans because of the wartime internment. Includes changes in occupation, losses due to loss of clientele, and the role of evacuee claims in recouping the losses.

"Epilogue to a Sorry Drama." **Life.** 62, No. 17 (April 23, 1967).

In an eight to zero vote, the Supreme Court decided that the United States Government owed $10 million to 4100 Japanese Americans whose savings were confiscated as enemy property 25 years ago. Author feels we should recall this issue when we "grow too complacent about rights we like to think are already well established."

United States. Congress. House. **Hearings Before Subcommitee No. 5 of the Committee of the Judiciary, 83rd Congress, 2nd Session on HR 7435 to Amend the Japanese American Evacuation Claims Act of 1948.** Washington, D.C.: United States Government Printing Office, 1954. 373pp.

Representative Hillings of California introduced HR 7435 which if passed was to amend the Japanese American Evacuation Claims Act of 1948 to "provide additional methods by which the final determination of those claims can be expedited." Testimony was given in San Francisco and Los Angeles by Congressmen, lawyers and various Japanese. The testimonies of Representative Johnson of California and Mr. Masaoka of the Japanese American Citizens League represent very well the testimony in support of the bill.

MULTI-ETHNIC MATERIALS

Teacher Resource and Secondary Level

Banks, James A. **Teaching Strategies for Ethnic Studies.** Boston, Massachusetts: Allyn & Bacon, Inc., 1975. 502pp.

Useful suggestions for the development of a multi-ethnic approach to instruction for grades K-12. Suggested topics and activities are provided for the various ethnic groups. Excellent multi-ethnic chronology provided in appendix.

Bibliography on Racism. Washington D.C.: NIMH 1972, Document #(HSM) 73-9012.

An annotated bibliography of recent research and reports on the characteristics and consequences of discrimination and prejudice on American minority groups.

Blauner, Robert. **Racial Oppression in America.** New York: Harper & Row, 1972.

Examines the situation of "colored" minority groups (blacks, Chicanos, Asians, Native Americans) as "internal colonies" and the consequences of this for race relations. The paradigm is contrasted with the more standard immigrant group-assimilation perspective. Presents case studies of institutional racism.

Brigham, John and Theodore Weissbach, eds. **Racial Attitudes in America.** New York: Harper & Row, 1972.

A reader that covers much of the psychological research on the development, maintenance, behavioral consequences-correlates, and changes in racial attitudes and stereotypes.

California Advisory Committee to the United States Commission on Civil Rights. **Asian Americans and Pacific Peoples: A Case of Mistaken Identity.** 1975.

Summary statements based upon hearings held in Northern and Southern California from the various representatives of Asian American and Pacific Peoples.

Daniels, Roger and Harry L. Kitano. **American Racism: Exploration of the Nature of Prejudice.** New York: Prentice Hall, 1970. 155pp.

Specific discussion of the nature and makeup of American racism. Discusses anti-Japanese movement within the total context of the history and social origins of American prejudice.

Glazer, Nathan and Daniel P. Moynihan. **Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City** (2nd Edition). Cambridge: The M.I.T. Press, 1970. 290pp.

First and last chapters deal with ethnicity as an integral part of American life. Some insensitive comments about ethnic groups are included in text and users should exercise caution.

Gordon, Milton. **Assimilation in American Life: The Role of Race, Religion and National Origins.** New York: Oxford University Press, 1964.

Explication of the concept of ethnicity in America and sets forth a seminal theory of assimilation and acculturation in American society.

Handlin, Oscar. **The Uprooted: The Epic Story of the Great Migration that Made the American People** (Revised Edition). New York: Grosset and Dunlap, 1973.

Chronicles European immigration to the United States. Treats peasant life in Europe and nativistic movements in the late nineteenth and early twentieth centuries in the U.S. Well-written book that provides compassionate perspective of immigrants including pioneering efforts, frustrations and triumphs in North America.

Sue, Stanley. "Stereotypes as a Measure of Success." **Journal of Social Issues.** 30, pp. 83-98. (1973).

An interesting examination of the development and changes in stereotypes as an indicator of a minority group's perceived position in American Society. Examines the history of Chinese and Japanese stereotypes from the early negative "yellow peril" attitudes toward the more recent "model minority" perspective.

van den Berghe, Pierre. **Race and Racism.** New York: Wiley, 1967.

Develops a typology for examining race relations historically. Also presents an outstanding discussion of the often confused concepts of social and cultural pluralism. Presents case studies of race relations in the United States, Brazil, Mexico, and South Africa and argues for the need to examine race relations in a comparative, historical, and general manner.

Watson, Peter (ed.) **Psychology and Race.** Chicago: Aldine, 1973.

A reader that summarizes much of the recent psychological research on race relations. Examines areas such as prejudice, the development of racial awareness, identity, interracial interaction, intelligence, and language.

Williams, Robin. **American Society: A Sociological Interpretation** (3rd. Edition). New York: Knopf, 1970.

An excellent examination of the social and cultural patterns in American society (i.e., good for discussion on Americanism and characteristics of America). Focuses on American institutions such as education, family, religion, politics and on cultural values.

Wilson, William. **Power, Privilege and Racism.** New York: Macmillan, 1973.

Attempts to develop a theoretical framework through an examination of racial stratification, the emergence and maintenance of institutional racism, and the processes of racial conflict and accomodation. Focuses on power differences between groups. Includes case studies of race relations in the United States and South Africa.

Yetman, Norman and C. Hoy Steele, eds. **Majority and Minority** (2nd Edition). New York: Allyn & Bacon, Inc. 1975.

A reader that examines race relations theory, methods of intergroup contact and adjustment, patterns of discrimination, and recent black activism.

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Intermediate and Junior High School Level

Cuban, Larry and Philip Roden. **Promise of America** (Social Science series) 2nd Edition. Glenview, Illinois: Scott Foresman & Co., 1975.
General social science series based upon an interdisciplinary approach. Student text and teacher guides available for grader 7-8.

Kai-yu Hsu, editor. **Multi-Ethnic Literature: Asian American Authors.** Palo Alto, California: Houghton-Mifflin & Co., 1970.
Teacher guide provided with student text which includes abridged works written by Asian American authors.

Leathers, Noel L. **The Japanese in America, The In America Series:** Lerner Ethnic Studies Library. Minneapolis, Minnesota: Lerner Publications, 1974.
One of 20 plus student texts dealing with the various immigrant group experiences in the United States. Some factual inaccuracy is contained in the Leathers book; teacher should make note to check.

Quigley, Charles N. **Civil Government: Your Rights and Responsibilities as an American Citizen: A Civics Casebook.** Lexington, Massachusetts: Ginn & Co., 1972.
Excellent student text and teacher guide for classroom use in developing an understanding of the Constitution and citizenship.

Quigley, Charles N. and Richard P. Longaker. **Conflict, Politics and Freedom.** Lexington, Massachusetts: Ginn & Co., 1972.
To accompany Civics Casebook.

Quigley, Charles and Richard P. Longaker. **Voice for Justice: Role Playing in Democratic Procedures.** Lexington, Massachusetts: Ginn & Co., 1975.
To accompany activities for Civics Casebook.

MULTI-MEDIA MATERIALS

A. Films:

Fence at Minidoka (16 mm., 30 minutes)
The World War II camp at Minidoka, Idaho is visted by a Sansei television reporter. This film was produced by KOMO-TV in Seattle.

Public Affairs Manager
KOMO-TV
100 Fourth Avenue N.
Seattle, Washington 98109
(206) MA4-6000
Rental fee: Postage cost only.

Guilty by Reason of Race (16mm., 51 minutes)
A 1972 television documentary which features many members of the Japanese American community. The film received a blue ribbon at the American Film Festival in New York in the Citizen category.

NBC Educational Enterprises
30 Rockefeller Plaza
New York, New York 10020
(212) CL7-8300
Rental fee: $40.00 plus postage
Purchase price: $550.00

Rental from University film libraries:

University of Alaska	Indiana University
Arizona State University	Kent State University
University of Arizona	University of Michigan
University of Colorado	University of Minnesota
University of South Carolina	University of Nebraska
South Dakota State University	University of New Hampshire
Florida State University	University of North Carolina
University of South Florida	Oregon State University
University of Georgia	Pennsylvania State University
Idaho State University	University of Utah
University of Iowa	Central Washington State College
University of Illinois	University of Wisconsin

I Told You So (black and white, 16 minutes)
Portrait of Asian American poet, Lawson Inada, which travels from his past as a child in Fresno, California to his present as a professor of English at South Oregon University.

Visual Communications
1601 Griffith Park Boulevard
Los Angeles, California 90026
(213) 626-5179
Rental fee: $20.00
Purchase price: $230.00

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Issei, Nisei, Sansei (16 mm., 30 minutes)
A documentary made for public television concerning the Japanese American community of Seabrook, New Jersey.

Doug Leonard, Director of Programming
New Jersey Public Broadcasting
1573 Parkside Avenue
Trenton, New Jersey 08638
Rental fee: $30.00
Purchase price: $250.00

Issei: The First Fifty Years (black and white, 16 mm., 17 minutes)
Chronicles the experiences of the Issei immigrants; teacher manual available for use at secondary level.

UCLA Asian American Studies Center
900 Hilgard Avenue
Los Angeles, California 90024
Film rental fee: $30.00 plus $3.00 postage
Film purchase price: $133.00
Teacher's Manual purchase price: $1.50

Just Like Me (color, 8 minutes)
For grades K-6. Simple animated film which stimulates thought and discussion about individual differences and value of being individual.

Oakland Unified School District
1025 Second Avenue
Oakland, California 94606

Manzanar (16 mm., 15 minutes)
A man's recollection of his life at Manzanar when he was a small boy.

Visual Communications
1601 Griffith Park Boulevard
Los Angeles, California 90026
Rental fee: $25.00 plus postage
Purchase price: $200.00

Nisei: Pride and the Shame (16 mm., 26 minutes)
Originally part of the CBS "Twentieth Century" series. Narrated by Walter Cronkite, the film presents an overview of the evacuation experience.

JACL National and Regional Offices
Rental fee: $10.00 plus postage

Pieces of a Dream (color, 30 minutes)
Overview of the struggles of Asian American farm laborers in the Sacramento River Delta. Provides the necessary background to the understanding of the contemporary problems of Asians in California agriculture.

Visual Communications
1601 Griffith Park Boulevard
Los Angeles, California 90026
Rental fee: $25.00
Purchase price: $400.00

Subversion (16 mm., 26 minutes)
Narrated personal experiences and Dorothea Lange's photographs (many appearing in **Exective Order 9066**) give an intimate view of the evacuation experience. The film was produced by KQED, public broadcasting station in San Francisco, and views the effects of fear and racism on three generations of Japanese Americans.

Film Wright
Diamond Heights
San Francisco, California 94131
(415) 863-6100
Rental fee: $32.50 plus $2.00 postage
Purchase price: $325.00

Wataridori: Birds of Passage (color, 30 minutes)
Lends understanding to the history of Japanese immigration through the accounts of three surviving Issei, first generation Japanese Americans.

Visual Communications
1601 Griffith Park Boulevard
Los Angeles, California 90026
Rental fee: $25.00
Purchase price: $400.00

B. Filmstrips/Slides:

Cynthia, The Japanese American Children of the inner City (filmstrip, record, and booklet – part of one set)

Presents one facet of Japanese American life.

Society for Visual Education, Inc.
Chicago, Illinois

Distorted Image
Slide workshop with written narrative.

Anti-Defamation League of B'nai B'rith
315 Lexington Avenue
New York, New York 10016

590 N. Vermont Avenue
Los Angeles, California 90024

Purchase price: $35.00

The Japanese American Experience (12 minutes)
A slide presentation with appropriate commentary and contemporary music. Photographs from the National Archives and the "Months of Waiting" exhibit of paintings and drawings by Japanese American evacuees during World War II.

Manzanar Committee
1566 Curran Street
Los Angeles, California 90026
(213) 825-5043
Rental fee: Inquire above
Purchase price: Inquire National Archives

The Japanese American Experience (15 minutes with music)
Slide presentation on evacuation and internment during World War II. Guest classroom speaker available to provide personal account of life in relocation center.

Ms. Amy Uno Ishii
1801 North Dillion Street
Los Angeles, California 90026
(213) 664-4144
Rental fee: Inquire above

The Japanese Americans: An Inside Look
A program for grades 4-8 which includes two filmstrips, a cassette or record and a teacher's guide. Views citizenship and prejudice through the eyes of Japanese Americans.

Japanese American Curriculum Project
P.O. Box 367
San Mateo, California 94401
Purchase Price, with two records: $17.95
with two cassettes: $19.95

JACL Workshop I: The Japanese in America
Workshop kit complete with research guide, history outline, slide presentation, and annotated bibliography. The slide show is available separately. Kit produced by Don Estes, San Diego JACL, JACL Headquarters and Visual Communications.

JACL National and Regional Offices
Free to JACL chapters and members
Rental price: $10.00

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JACL Workshop II: The Camp Experience

The kit is complete with an Evacuation chronology, research guide, slide presentation, bibliography, and maps to some of the camp sites. The slide show may be borrowed separately. Kits produced by Don Estes, San Diego JACL, JACL Headquarters and Visual Communications.

JACL National and Regional Offices
Free to JACL chapters and members
Rental price: $10.00

Prejudice in America: The Japanese Americans

Four filmstrips for high school students covering the Issei, Nisei wartime and contemporary experiences. Set includes a teacher's manual and reading list.

Japanese American Curriculum Project
P.O. Box 367
San Mateo, California 94401
Purchase price, with two records: $29.90
with two cassettes: $33.90

Relocation of Japanese Americans: Right or Wrong?

Two filmstrips on the relocation written by Dr. Harry Kitano of UCLA. Complete with 10 documentary photos (11x14) and a comprehensive teacher's guide.

JACL Headquarters and Regional Offices

Zenger Productions, Inc.
P.O. Box 802
Culver City, California 90230
Purchase price, with two records: $34.95
with two cassettes: $34.95

C. Photo exhibits:

Concentration Camps

Unusual photo exhibit now on display at National JACL Headquarters. Produced by Bob Nakamura, Visual Communications, it depicts with photos and quotations the evacuation and relocation experience. Due to the size of the exhibit, it cannot be shipped. It is available on loan for periods of up to two weeks free of charge, but must be picked up and returned.

Executive Order 9066

Photographic exhibit in 86 panels of the evacuation and relocation years. These photos also appear in the book, **Executive Order 9066.**

California Historical Society
2090 Jackson Street
San Francisco, California 94109
Rental fee: $500.00 for six week period.

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D. Records:

A Grain of Sand
Music for the struggle by Asians in America.

Paredon Records
Box 889
Brooklyn, New York 11202

E. Supplementary activities:

East/West Activities Kit (Ethnic Understanding Series)
Twelve Asian American activities for grades 3-6.

Visual Communications
Asian American Studies Central, Inc.
1601 Griffith Park Boulevard
Los Angeles, California 90026

DENVER PUBLIC SCHOOLS
OFFICE OF THE SUPERINTENDENT
DENVER, COLORADO 80202
(303) 266-2255

The Heritage and Contributions of the Chinese and Japanese Americans. (1973)
A brief guide to the history of the Chinese and Japanese Americans, with a focus on the immigration of Asians in the Colorado area. Bibliography included.

LOS ANGELES CITY UNIFIED SCHOOL DISTRICT
100 NORTH GRAND AVENUE
LOS ANGELES, CALIFORNIA 90054

The Asian American Experience. (Lloyd Inui and Franklin Odo, 1974)
Three-part teacher resourse manual for use in grades 9-12. Provides historical outline, cultural characteristics and suggested activities and resources for teachers. Includes treatment of Chinese, Korean, Japanese and Philipino communities in Southern California.

OAKLAND UNIFIED SCHOOL DISTRICT,
MULTIETHNIC CURRICULUM DEVELOPMENT CENTER
314 EAST 10TH STREET
OAKLAND, CALIFORNIA 94606

The Japanese Americans.
A brief introduction to the Japanese American expérience for teachers. The material is somewhat dated, but offers adequate materials and suggested approaches for use in instruction of Japanese American studies.

PASADENA UNIFIED SCHOOL DISTRICT
351 SOUTH HUDSON AVENUE
PASADENA, CALIFORNIA 91109

Asian American History. (Miyagawa, Miyakawa and Ogawa, 1974)
A basic curriculum guide to Asian American history for use in grades 9-12. A collection of articles is included for student use as well as a useful bibliography which gives information as to availability of teacher/student resources for the Pasadena, California area.

Asian Americans in Our Community. (May Higa, 1973)
Course outline for a 20-hour unit (grades K-6) and suggested lesson plans that can be adapted to different classroom needs. The **Ethnic Understanding Series** by Visual Communications serves as a basic text.

RICHMOND UNIFIED SCHOOL DISTRICT
1100 BISSELL AVENUE
RICHMOND, CALIFORNIA 94804

Asian American Studies Project.
The Chinese American Experience and the Japanese American Experience. (1973)
Two-volume guide for use in elementary and secondary level instruction. Guides include comprehensive treatment of Chinese American and Japanese American experience and is tailored to complement the units in social science instruction for the district.

SAN FRANCISCO UNIFIED SCHOOLD DISTRICT
135 VAN NESS AVENUE
SAN FRANCISCO, CALIFORNIA 94102

A Directory of Japanese American Resources. (1974)
Developed as a tool for the classroom teacher to teach Japanese American history, culture and contemporary issues. Basic vocabulary terms and attitudes are explained in the guide. Includes a fairly comprehensive resource guide for the San Francisco area.

Office of District In-Service Education—Instructional Development and Services
Guides for Intermediate (4-6): "The Japanese Experience in America."
Secondary (9-12): "Reading Selections for Civics and U.S. History."
"Immigration and Relocation."
"Evacuation and Relocation."
Special focus on San Francisco Japanese American community for contemporary period. General treatment of Japanese American history. Intermediate section provides for instructional activities. **Experimental for information only.**

THE BAY AREA LEARNING CENTER
TEACHER LEARNING CENTER (TLC)
in cooperation with the
JAPANESE AMERICAN COMMITTEE ON EDUCATION (JACE)
1400—16TH STREET
SAN FRANCISCO, CALIFORNIA 94103

Japanese and Japanese American Activities. (1975)
A curriculm guide divided into two sections: 1) Japanese cultural characteristics with suggested activities and task cards for student use (K-6) and 2) Japanese American contributions, historical experience, current concerns, etc., using task cards (4-6 and 7-8).

SAN DIEGO CITY UNIFIED SCHOOL DISTRICT
4100 NORMAL STREET
SAN DIEGO, CALIFORNIA 92103

A Guide for Teaching and Understanding the History and Culture of Japanese Americans. (K. Fukuda, T. Kashima, 1972)
A combined historical and cultural teaching guide. Includes a glossary of terms and bibliography as well as population and occupational charts.

SANTA ANA UNIFIED SCHOOL DISTRICT
1405 FRENCH STREET
SANTA ANA, CALIFORNIA 92701

Some Asian American Festivals and Activities. (R. Shigemura, 1975)
Teacher manual for encouraging greater awareness about various aspects of Asian American cultural festivals and activities. Major focus is on the root cultures rather than contemporary social situation of Asian Americans in society today. (K-6)

SEATTLE PUBLIC SCHOOLS
557 ROY STREET
SEATTLE, WASHINGTON 98109

The Ethnic Cultural Heritage Program Rainbow Program. (M. Nakagawa, 1974-75)
Suggested learning activities for students. Major focus on diversity and affective development for all students. (K-6)

The Ethnic Cultural Heritage Program Asian American Bibliography. (1975)
Annotated bibliography of fiction and non-fiction history, literature resource organizations, individuals, audio-visual materials pertaining to teachers and individuals. (K-12)

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Inter-Ethnic Dimensions in Education (Title IX, esea grant, 1975).
Four volume publication with multiethnic emphasis: I) Prejudice and Ethnocentrism, II) Inter-Ethnic Music, III) Inter-Ethnic Celebrations and IV) Survey of 42 Ethnic Heritage Grant projects for 1974-75.

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Joint System Social Studies Program.
Multiethnic curriculum guide (12 groups) dealing with history and culture of various groups. Separate companion sections include: 1) lessons and activities (K-12) and 2) resource guide (K-12).